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THE OUTREACH OF THE CHURCH IN EGYPT

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Foreword

By Miss Minnehaha Finney, Tanta, Egypt.

These messages sent to you through the pages of this 1932 Egypt Special Number of the Magazine have been prepared by very busy missionaries. "I'm too busy to write" is a much worn out and tattered sentence because of being so constantly used. All we ask is that these articles claim your careful and prayerful attention.

We wish only to emphasize the needs and opportunities of Mission Work in Egypt. The influence of Christian schools and Colleges is far-reaching. Medical Work is one of the most effective agencies for carrying on Mission Work. Through Christian Literature, carefully prepared and widely circulated, the Gospel message can become known throughout the length and breadth of Egypt. More evangelistic missionaries and indigenous Christian evangelistic workers are constantly in demand for aggressive Mission Work. Godless materialism on every hand needs to be met by Spirit-filled men and women working along many lines of Social Service as well as along the regular lines of organized Mission Work. Christian statesmanship may find a place today here in Egypt fully as important as in the early years of Mission Work in Egypt.

Nothing can encourage the enemies of our faith more than to see missionary work curtailed. I write these lines a day or two after our annual meeting of the Missionary Association in Assiut, where a committee on reductions spent days in trying to make the "cut" at the places doing the least injury to the work in general. How our hearts bled with regret to see one piece of Mission Work after another cut off and doors of splendid opportunities closed in order to bring our work within the scope of a much reduced appropriation of funds. How we groaned within ourselves when it came to accepting the report of the committee on assignments who had labored for days assiduously and painstakingly to assign the work in hand to a reduced number of missionaries.

On the other hand we hopefully turn listening ears to Christ who says to us today as He said to His disciples so long ago, "Hitherto have ye asked nothing in My name, ask, and ye shall receive". We hear Him saying over and over again, "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." We hear our Lord with a mighty voice saying—"The world is mine, and the fulness thereof"—"and the cattle on a thousand hills". WHY SHOULD WE LACK ANYTHING! ! "What lack I yet?" said the young man to Jesus. This is the answer he received, If thou woulds't develop and grow into maturity of godliness "sell all that thou hast and give to the poor and come and follow me." After all, Christ wants you and me to be faithful in following Him. The faithful follower of Jesus will gladly turn all over to Him and when all is turned over to Him then there will be men and women with means enough at their disposal to do His work in His way towards the bringing in of the Kingdom here in Egypt and in all other lands at home and abroad.

The Religious Situation

By Rev. E. E. Elder, D. D., Cairo, Egypt.

FROM Jerusalem to Jerusalem is the title of Helen Barret Montgomery's book showing the importance of the great missionary conference held four years ago at Easter time in Jerusalem. Just nineteen centuries after the Master commissioned His disciples to carry the gospel beginning at Jerusalem, representatives from China, India and Japan, from Brazil and Britain, from the Balkan States and the United States gathered at a convocation of world Christians in that Holy City under the brow of Olivet. Now, we write on December 31st, 1931, another widely-heralded congress in Jerusalem has just adjourned. There Mohammedan leaders of importance had gathered from all over the world of Islam. The date on which the meetings began was the night of the Moslem year in which the Prophet Mohammed is said to have made his famous Night-journey from Mecca to Jerusalem. And Jerusalem has ever since been sacred ground for the Moslems. They, too, might entitle the report of this congress of 1931 "From Jerusalem to Jerusalem".

One might question the pertinence of a gathering in Palestine to a study of the situation in Egypt. This land of the Nile still in the birth throes of nationalism has turned her attention this year more than usually to other people and lands. She has welcomed Shawkat "Ali, the great Indian Moslem, she has feted the Crown Prince of Ethiopia, she has mourned the death of Umar al-Mukhtar, the Arab leader of Tripoli and banqueted Sir 'Ali al-Murghani, the Sudanese notable. A few years ago we were told that the spirit of nationalism was fast undermining the unity of Islam. Yet the lands of the Near east seem to go out of their way to give the lie to such statements. Even when a Christian prince from an Oriental land is honored, this only shows the traditional respect that Islam has always paid to other faiths.

To return again to Jerusalem. If any one questioned Egypt's interest in the proceedings at the Moslem Conference in Jerusalem he only needed to glance at the press. For months plans for the congress have occupied columns upon columns in the newspapers. For most of December daily reports filled whole pages of the Cairo journals. In Mohammedanism there have been no church councils, no great representative religious congresses that have settled the fate of doctrines or outlined church policy. Whether the plans of this convocation in Jerusalem are a new venture at unity that heralds a revival in Islam or a futile attempt of the dying spirit of Pan-Islamism time alone will tell.

The subjects discussed included the following: the Zionists' aggressive policy in Palestine, the League of Nations' decision regarding the Wailing Wall, the Hijaz Railway, the colonization of Islamic territory by European Powers and the establishment of a Moslem university in Jerusalem. After lengthy reports and heated discussions stating Islam's dissatisfaction with Western culture —however a former cabinet minister from Egypt discussed at length the dire need of the Arabic language for modern scientific terms—one is at a loss to see just what the congress ac-

complished. The great enterprises such as building a university or managing a railway demand large sums of money that will not be gathered easily. Committees have been appointed and Jerusalem set as the place for the next meeting and at that time we may have something as a measure by which to judge the progress made.

One should not leave the subject of the conference without mentioning that the delegates were largely self-appointed. A rival congress, organized by some of the opponents of the convener al-Hajj Amin al-Husayni, President of the Moslem Supreme Council in Palestine, met elsewhere in Jerusalem at the same time. One Egyptian delegate was badly beaten up at the beginning of the congress, because he proposed cheers for someone else when the name of Nahas Pasha the Egyptian Nationalist leader was being applauded. Shawkat 'Ali, the leader of the Indian group found himself often in violent opposition to others in the conference and did not permit himself to be named on the executive committee.

THE ECONOMIC SITUATION

The tourist to Egypt, who gets a bird's-eye glimpse of the country from an express train might imagine that it would be impossible for the hundreds of mud-brick villages with their teeming populations to have any further financial crisis. Thinking in terms of the American farmer with his modern machinery, his automobile and his radio he might say that the *fellahin* or peasants of Egypt were so far down in the economic scale that they could only move up, but never down. If the tourist of ten years ago had evinced any further interest and asked the price of good farm land he might have been greatly surprised to learn that it sold for $1,500 an acre. The rents alone of farms per acre in Egypt then equalled the price of similar land in America. Cotton was king. Land-owners enjoyed an unprecedented prosperity. A man with fifty acres of land thought he was permanently well provided for.

There are millions who own no land at all. Thousands upon thousands of small farmers with less than five acres of land each, gain a living for themselves and families through their surpassing industry and perfect knowledge of the soils and seasons. Yet the land of Egypt is largely in the hands of absentee landlords. Almost a half of the total acreage of Egypt is owned by men or companies who have fifty or more acres each. In fact 12,508 individuals hold an acreage of 2,362,642. When one remembers the population of Egypt is more than 14,000,000 inhabitants this means that out of every 1136 people one person owns 43 per cent of the land, the others have proportions of the land from 50 acres down to a fraction of an acre or as in many cases nothing at all.

In normal times the economic condition of the overwhelming majority of the renters of Egypt is not enviable to say the least. If the peasant can get enough to live on and keep free from debt he is fortunate. Today he is not the worst sufferer as a rule. Cotton is at rock-bottom prices, but he is able to live even if he can't pay his rent. It is the land-owner class that most loudly laments hard

times. Having speculated in cotton, facing a very dull market, and unable to sell lands in order to get expenses, the landed proprietors of large estates have no resources to meet the interest on mortgages. The government has established on their behalf a new bank, the purpose of which is, to purchase agricultural land belonging to Egyptians, which is forcibly offered for sale at a low price. The company that has been so organized will superintend the land until a buyer at a suitable price is found, the former owner and his relatives having the preference.

The government official is a member of a privileged class. He has suffered no cut in his salary although almost everyone else receives much less income than he did a few years ago. It is alleged that no reduction has been made by the Premier lest he lose the support of this important class. Egypt with a revenue annually of about $200,000,000 budgets more than $70,000,000 in salaries and allowances. Is it any wonder that government service is the ambition of most Egyptian youths?

The real economic distress is being felt most keenly by the day laborer. Often he has been compelled to join the army of the unemployed. But a man doing agricultural work by the day gets now 15 cents instead of 30 cents as in 1930. Many young patriots see in the establishing of industries the only solution for the dire poverty of the lower classes. The so-called "Piastre Scheme" for starting factories has been inaugurated by some ardent young Egyptians. The whole population of the country is to be canvassed and each person asked to contribute one piastre (5 cents) to a fund for starting industries. Others though just as loyal counsel that "industries can not be built in a day, large schemes require vast experience acquired over a long course of time. Large capital which is yet nonexistent is absolutely necessary."

Among those whose suffering touches us are the pastors, teachers and evangelists working under the direction of the Synod of the Nile of our Church. Schools depend on fees and tuitions. If these fail the teachers get no salaries. The budget of the Synod of the Nile comes almost entirely from Egypt. When the man hit by hard times falls down in his subscriptions, the church budget sometimes runs behind three and four months. Few of us can imagine the dire distress of these fellow workers of ours in the United Presbyterian church. One young pastor told me the other day that he had waited three days to mail a letter. He didn't have two and a half cents with which to buy a stamp. Yet the absolute trust and confidence that God will prepare a way before them in the midst of difficulty is an antidote to our Western worry and discouragement. If anyone wants a cure for impatience and anxiety let him come to Egypt and learn from such courageous Christians as these.

MISSIONS AND GOVERNMENTS

There have been few incidents of outstanding interest during the year 1931 that have brought forth even comment on missionary work from men of public position. The cases of both Kamil Eff. Mansur and Dr. Fakhry Faraj ended in acquittal of any charge of calumny of the religion of Islam. Closer supervision of

schools and a censorship and strict control of the press offer possibilities of restriction of mission activities, but in this connection it is well to notice the report of the Near East Christian Council's committee on Missions and Government. "It is useful to know that the Governments of today on the whole are not averse to the imparting of Christian teaching, could that instruction be carried out without arousing violent opposition which might disturb the peace."

The present Prime Minister of Egypt Sidqi Pasha, in a very recent statement to the *London Daily Telegraph* said that the Government's program includes good and friendly relations with all countries and especially Great Britain, today Egypt's friend, tomorrow her ally. The opponents of the present regime in Egypt claim that it is unpatriotic. The official organ of the government retaliates by alleging that Nahas Pasha in inviting Gandhi to visit Egypt was very disloyal to Islam in making overtures to the great enemy of Islam in India.

From present prospects Sidqi Pasha will probably remain in office longer than any other premier in Egypt since the war. If the past is any indication of the future all kinds of Christian work may be conducted without fear of hostility. Almost everyone recognizes that hospitals and schools render a true service to the national life and the government has too many things to do to interfere with Christian institutions.

The report of the Governor-General of the Sudan called forth a complaint from H. H. Prince Umar Tusun, a member of the royal family of Egypt and one who can always be depended upon to voice protests against any inroad on the domain of Islam. Commenting on the report he said in part, "It is understood that the teaching of the Arabic language has been cancelled in the Southern Sudan and that education in this region is dominated by Christian Missionary societies. It is also understood from this report that these Missions are teaching the pagans living in the mountains of Kordofan the Arabic language in Latin characters. All this is no doubt with the consent of the Sudan government. The remark I wish to make is that the scope of these activities will expand in the course of time with the result that the Arabic language will gradually disappear from the Sudan and the Christian religion will replace paganism in these regions and will afterwards replace Islam in the other parts of the Sudan if possible. Unfortunately the Egyptian Governments have kept silence towards all this as if these results would not affect relations between Egypt and the Sudan." Following this statement the Prince goes on to urge the authorities of the great Moslem university of al-Azhar to send a number of teachers to the Sudan to spread the Arabic language and the Moslem religion.

The Christian Church and Her Influence in Egypt

By Rev. Dalton Galloway, Beni Suef, Egypt.

THE subject is worthy of a good sized book and not an abbreviated magazine article. In describing the Christian Church in Egypt, one would not wish to limit oneself to any one group or organization. The Church of Christ in Egypt is by no means confined to one group of believers. There are those who still remain in the Greek Orthodox and Ancient Coptic Churches who are earnest Christian men and women. There are those who have been trained in Catholic Mission Schools who love and follow the Master. I think of those who have found the Light by way of some of the smaller mission organizations. I believe it is true that our own mission organization has had a large share in the spread of the "Good News" and the building up of this Church of Christ but by no means to the exclusion of others.

The other afternoon a British friend and his wife asked me to stop in with them for a cup of tea. I told them that I was very sorry not to be able to do so that evening because we were having a series of special meetings at our church and that I must hurry away at once. In a note of surprise they asked: "Oh, do you have a church in Beni Suef?" "No" I said, "I do not have a church. It is not an English-speaking congregation. It is an Egyptian Church whose services are all in Arabic, with an Egyptian pastor in charge, etc." And they were more surprised to learn also that this self-supporting Egyptian congregation was only one of a number that are scattered up and down the Nile Valley, representing a Protestant Community of more than 50,000 souls. So what is little known perhaps to many, unfamiliar with missionary activities, is well-known to the rank and file of the Egyptians themselves, viz. the presence and influence of evangelical Christianity.

The followers and supporters of this Church of Christ in its broadest sense, are found among all classes of people. High, low, rich and poor, government officials, merchants, professional men, artisans, farmers, make up its membership. And one of the interesting and inspiring things about this comparatively small body of Christian men and women, among a vast majority of non-Christian people, is to see some of the places out of which many of them have come and the places of honor and influence to which many of them have been lifted.

OUTSIDE AGENCIES

The activities for the building up of this Church in Egypt are numerous and varied. In the line of Literature Distribution there are the two Bible Societies, The Nile Mission Press, the Society for the Promotion of Christian Knowledge, the World's Sunday School Association and the Literature Committees of our Mission and others, through which, all working together, a great many Bibles and a large amount of Christian Literature are being sent out into all parts of the Nile Valley. And who is able to estimate the influence and power of the printed page, this silent testimony to the truth of the Gospel? Yes, the secret believers are not a few.

SABBATH SCHOOLS

In a brief paragraph what is one able to write simply about the Sab-

bath Schools? It is just as true that the "Sabbath School is the mother of the church" in Egypt, as elsewhere. Some of the Coptic Churches are following the example of the Evangelical Churches in the promotion of Bible Study. For three years now Daily Vacation Bible Schools have been carried on by volunteer workers from some of our Mission Schools. A whole chapter might be written about the "Street Sabbath School" work in Egypt, boys and girls gathered off the street for Bible Stories every week. Oh, how dirty and ragged do they come at first! Oh, what bedlam and lack of discipline! But as weeks go by what a change is made! They no longer come with dirty hands and faces, but they come clean and with eagerness to sit quietly and listen to the stories that never grow old. The other day a little lad who had been attending a street Sabbath School class for some time brought, by his own accord, a two milleme piece (one cent) to the teacher saying: "If we love God should we not give Him something? I wish to give Him this."

HOSPITALS

The Mission Hospitals and clinics, both American and British are always popular places. These, and the little welfare Centers, where women come to have their eyes treated or to be shown how to feed and care for their babies, all are places where the Gospel is preached daily to the waiting patients. In these places is found that sort of kindness and love that draws many people to the Great Physician; people who would never think of darkening the door of a school or a church.

ORPHANAGES

Then there are the "Homes" through which many boys and girls in Egypt have found their Saviour. I like to think of them as homes rather than orphanages or institutions. Miss Lillian Thrasher, an independent missionary, has one of them in Assiut. And the way she handles her big family of 600 boys and girls is one of the marvels of the Upper Country. Miss Barnes with her large family of girls at Abassia, Cairo, is well known in Egypt and at home. Mr. and Mrs. Pennings, at Calioub, have been father and mother to many poor Moslem and Coptic boys whose faces brighten at the name of "Pennings" no matter how long the boys have been out of the orphanage. At Zeitoun, a suburb of Cairo, Miss Liggins keeps open house for Moslem girl converts, a place where the girls may go at any time for a refuge and a home until work is found. A hostel in Cairo has been opened, recently, by our own Mission for Moslem men, a place where inquirers may be free to come and hear the Word at any time.

SCHOOLS

Moreover there is another line of activity in the building up of this Church in Egypt that deserves special mention. The training places for Christian leaders, the colleges, and theological seminary.

In Tanta our Mission has a Bible Women's Training School which is having a very great influence in the Church of Egypt. I am sure every woman in America, giving to the support of the work of the Women's Board, will rejoice in the following two paragraphs taken from the An-

nual report of our Women's Work Committee: "The Women's Board supports 72 Egyptian women engaged in Evangelistic Work. Of this number about one-half are located in Cairo and the Delta and the others in Upper Egypt. These workers give weekly or bi-weekly Bible lessons to more than 8,000 Egyptian women. Of this number approximately 800 are Protestants, 5,000 Copts and 2,-200 are Mohammedans. In addition to these private lessons given in the homes, about 9,000 are reached in regular group meetings for Bible study and prayer. About 10,000 women and girls are reached each month in occasional gatherings such as mournings. It is difficult to estimate the extent and influence of the work thus carried on by these women evangelists as, day by day, they bring the living Word to hundreds of Egyptian women and girls. There is however a crying need for more women workers and we are glad to report that the Bible Women's Training School at Tanta sent out four new workers into the field last June and is at present training 12 others."

WOMEN'S MISSIONARY SOCIETIES

The following paragraph also should be of interest: "There are at present 70 Women's and Junior Missionary Societies in Egypt. The monthly offerings for last year amounted to about $1,800. A small proportion of this was spent on local needs and the remainder helped in supporting the Evangelistic Work of the Evangelical Church and in supporting the orphanages at Calioub and Abbassia. The Annual Thank Offering was a little over $4,000.00. Approximately half this amount went directly to the Synod of the Nile for evangelistic purposes, the other half being spent on local evangelistic and benevolent efforts and for the support of the orphanages. With very few exceptions the officers of these Missionary Societies are Egyptian." These reports show the blessing of God upon this great work. There is a real awakening among the women of the East and in the future their contribution to the growth of the Church in Egypt will be marked.

THE EGYPTIAN MINISTRY OF THE SYNOD OF THE NILE

Much more than a small paragraph should be written of the Evangelical Church of Egypt with her 51 self-supporting congregations, 54 other congregations that have been organized and about 100 meeting places, or nucleuses of congregations, under the care of the Mission and the Synod of the Nile co-operating in evangelistic efforts. In connection with this church and the Mission, there are 123 Christian Endeavor Societies and 250 Sabbath Schools and last year about 900 joined the church by profession of faith. For the most part the pastors and evangelists of our Evangelical church have had their training in Assiut College. And in the college today there is a Student Volunteer Band of nearly a hundred young men "pledged to enter Christian service as ministers or teachers."

Recently a week of special evangelistic services was held in Beni Suef church. As it happened two of the ministers asked to preach spent their boyhood days in the same village. They had grown up together in a little mud-brick village away out on

the western edge of the Valley. Both had finished their courses in Assiut College and the Theological Seminary in Cairo. Both are among the out-standing young pastors of our Church. And what splendid sermons did they preach in Beni Suef. Our church building was filled to capacity. Boys and girls, men and women, Protestants, Copts and Moslems made up the audience. It was interesting to watch with what eagerness all listened to the stirring messages. And as I observed the power and influence of these two Egyptian pastors, one preaching three nights of the week the other two, my thoughts turned to the one who had made a deep impression not only upon them but upon many others throughout Egypt, the little pastor so well known in the Upper Country for his great spirituality. What a tribute to the memory of this humble Egyptian pastor that his son, known also for his fine spirituality, continues in the pastorate of his father and that his son's friend of boyhood and college days is one of the leading preachers of the country.

LAY-MEMBERS OF THE CHURCH

If mine were the pen of a ready writer, I would enjoy writing a book on some of the out-standing Christian characters of Egypt. I would wish to write a chapter about a humble servant of the Master who for years has held a good position in the National Bank of Egypt. Of this Egyptian bank official the head inspector of the bank in Upper Egypt said in my hearing: "I would intrust to him the keys of the safe at any time." Though a man in a good position, because he loves his Master, he enjoys going out to needy villages on Sabbath afternoons, to preach Christ to the people. I would also write of an able engineer in the Irrigation Department of the Government who has a marked influence for good on the church and community, into whatever city he is sent by the Government. He happens now to be living in Beni Suef, and on his arrival threw himself whole-heartedly into the work of the church. I would tell, too, the story of a convert from Islam now a successful pastor, who was first attracted to the Gospel as a boy, away out in his native village, by hearing Christian neighbors singing the Psalms in Arabic.

MISSIONARIES NEEDED!

But perhaps someone will say: "Has not the time arrived when missionaries and money are no longer needed in Egypt? Has not the time arrived when the Egyptian Christians themselves are sufficient for the completion of the work of evangelizing the Country?" I remember asking one of our leading Egyptian pastors questions similar to these. His immediate answer was: "Egypt will need her missionaries for fifty years to come!" It was not the polite answer of an Easterner to a Westerner, an Egyptian answering an American. It was the reply of one brother Christian to another. It was the reply of an experienced pastor in Egypt who knows something of the dire need of his own people and also the tremendous difficulties and strong opposition confronting the Christian Church in a country that is still very far from being Christian.

Social Work

By Mrs. F. S. Hoyman, Assiut, Egypt.

"IT seems absolutely hopeless," my Egyptian friend exclaimed and really I almost felt so too, even though we both knew it was not. But the women were standing deep in the soft filthy mud left by the falling of the canal trying to wash clothes in its muddy water. And after all where else could they wash them or how?

For two hours we had been driving through that vivid green of field and blue of sky, always passing people, people or towns or rows of mud huts hanging on the edge of the road as if the fertile fields begrudged a foot of space for them, the people in turn overflowing with work or barter into the highway.

BAKING DAY IN EGYPT

In parts of Egypt, "Sun Bread" is used. Here the mother and daughters are putting the bread in the sun to rise, preparatory to baking.

Cut furnished from Mrs. George Moore Memorial Fund.

Could you know the dire poverty and ignorance that make even simple hygiene impossible, that deprive babies of a drink of water or a bath; could you see this morning the sad-faced crowd gathered outside the College wall waiting for treatment at the government Eye Hospital across the street and add to these other crowds at our own hospital a mile away and at other hospitals and clinics in the land you would give the old cry, "How do they live?"

Could you know the volume of superstition and strange practice that has come down even from the days of Herodotus, the belief in amulets, rosaries, prayer trees, pilgrimages, the fear of evil spirits and jinn, and all the mass of customs at birth, marriage, and death, you too would long to have them hear the voice of the Christ, "Come unto me all ye that are heavy laden."

Could you hear the awful death wail and see the faces and clothes plastered with mud as women dance and scream in mourning or see them

sitting week after week lamenting the loss of a dear one you would thank God for homes like Sitt L——'s. Her husband was suddenly killed leaving nine children but she said, "He did not like the loud mourning so we do not have it." Instead a Bible woman prayed and read to those who had come to sit with the bereaved.

Could you even read of the horror of the red-light districts in Cairo and other cities with their human merchandise from many lands bought and sold by those of many nationalities, spreading disease in an alarming way and dragging to death men and women, your heart would sicken.

Gaunt faces of drug addicts in street and prison bear testimony to poison smuggled into Egypt from Turkey and Europe. The tide seems to be ebbing a little but the number of those enslaved is still estimated to be two hundred and fifty thousand.

The drink trade is doubtless increasing though renewal of licenses for drinking places is forbidden. Bottled liquors are on sale in almost every grocery and drug store.

But there is a bright side to the picture. A scientific writer after commenting on the courtesy, patience, cheerfulness, and kindness of the *fellah* says, "This nobler side of Egyptian character shows what a fine people they might become were the women, the chief influence in any community, to receive a better training in childhood, a more suitable education, and to have held up before them a higher ideal of life." It is of those who, though few compared with the population, have this higher ideal and are exerting a splendid influence that we wish you to hear.

The government is doing fine work against drugs; it is filling stagnant pools and bringing drinkable water to towns; it has begun to send to villages a car with health films and literature. Societies and missions also have welfare clinics for children. A fine example is the one established and endowed by Mrs. Alfred Bey Wissa. In it 52,063 treatments were given last year to 5,545 patients and 2,200 calls were made in homes. A Bible woman gives lessons there every day.

PUPILS FROM P. M. I., ASSIUT.
Ready for work in Daily Vacation Bible Schools. Cut furnished from Mrs. George Moore Memorial Fund.

Daily Vacation Bible School work is growing rapidly and last summer 142 volunteer student teachers had 2,667 pupils in 78 schools. Who can measure the effort or the effect of this service?

Mrs. Ida B. Wise Smith said last year, "The most marvellous thing I saw in my trip was the work of the

American Mission in Egypt." It is truly a great testimony to the value of missions that former pupils are usually those to be depended upon in any movement for the betterment of the country. This has been very true in the temperance movement. Assiut College teachers last summer visited 65 towns in the interest of education and temperance.

Not long ago I went with Mrs. Goubran, president of the National W. C. T. U., to a distant city where she gave a temperance lantern lecture under the auspices of a women's missionary society. The church was hung with posters and several hundred women and girls listened to her eloquent appeal. A week before she had explained the same pictures to the little group of sick women in a hospital ward, the next night in the court of a large orphanage, two days later with a daylight screen she twice gave her message in the free clinic of the hospital, and the next evening in a garden to the wives and children of officials in the prison.

How we long for the day when the prisoners of Egypt can be reached also! At present the evangelist from the hospital is allowed to go twice a week to the non-Moslems. An Egyptian and an American teacher hold a weekly meeting for the women.

A pastor tells of observing temperance week: "It was a beautiful sight to see the prayer committee pleading with God every night for the cause and for individuals. The poster committee tried to put posters in front of every door in the city especially of the wine shops. The program committee arranged a service of song and dialogues and speeches for Sabbath morning and brought sixty drinkers to hear it. There were sixteen new pledge signers and all left the service happy."

Another pastor spoke for two Sabbaths on temperance and his congregation had his sermons printed. An Egyptian teacher told of two tiny pupils. One was ill and her doctor to tease her prescribed brandy but she steadily refused to take it. Another refused to buy candy because they sold wine also in the shop.

Christian workers use great quantities of temperance literature to open the way to Mohammedans. Sometimes the printed Word alone takes the message. The mayor of a Delta town saw an anti-tobacco placard, had two hundred copies printed, and formed a society of his friends against the cigarette evil. (Import customs in Egypt on tobacco last year amounted to thirty-three million dollars. Most of this tobacco is made into cigarettes for local and foreign use.)

Let us thank God for pastors, evangelists, teachers, and numerous individuals who with hearts full of gratitude to their Saviour are rejoicing in service. Let us pray for these who realize the truth of President Hoover's words, "The world will march forward only so far as we give our children strength of body, integrity of character, training of mind, and the inspiration of religion." These "Bear one another's burdens and so fulfil the law of Christ."

Education and Missions

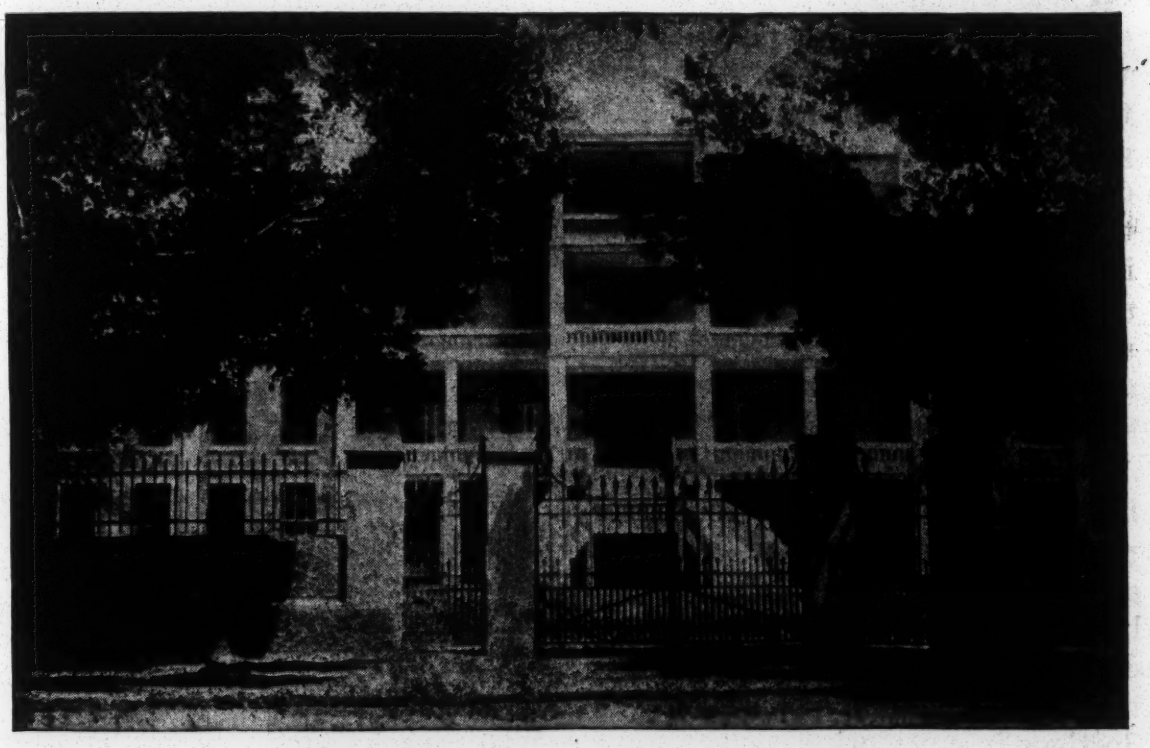
By Miss Sara B. Meloy, Cairo, Egypt.

A SHORT time ago there came to my attention the remark of an American woman, the daughter of one of our well known early missionaries who has lived most of her life in Egypt. She is a woman well informed of present day conditions and not being a member of the mission, she is able to give us an unbiased view of our present day problems. She said, "I feel that the American Mission must keep her schools going, for I believe it is the only way the Moslem people of Egypt can be reached."

The problems facing our mission schools today are many and serious. Due to repeated cuts of the last few years, certain of our schools have found it very difficult to complete the financial years without deficits. The problem is very grave for these schools this present year as they face further cuts from America and because of the financial crisis in Egypt. The enrollment in many schools is somewhat lower this year, and even if this condition does not exist, the receipts in tuitions and fees have fallen off considerably.

A CHANGING SITUATION

We look about us and see the rapid changes that are taking place in the educational world in Egypt. The days have passed when the American Mission alone had schools for the girls of Egypt. The days have passed since there was only one woman south of Cairo who could read and write. In all humility but with just pride, we can thank God for our American Mission Schools which were the forerunners of Education for women in this land. The American Mission Schools have been of untold blessing to thousands of people in this land.



MARY CLOKEY PORTER SCHOOL, TANTA, EGYPT

We believe that they still are and that they still will continue to be.

We look about us and see the rapid progress made by the government during recent years in better providing for the education of the youth of this land. Is it not the duty of the state to educate all the children of its people? In fact, the government purposes to provide for universal education during the coming few years. The government has many schools for girls. The government has many teacher training courses open to them. The government has sent many girls to England for advanced study in order to better fit them for work in this land. The government has erected many splendid school buildings. Knowing that the government is doing all this for its girls, not to mention its men, we may ask ourselves the question, "Why not drop the matter of education in our mission work and depend upon what the government provides?"

Perhaps many in the home church in America share this feeling, especially at this time when there is so great financial stress, when contributions to mission work continue to decrease and when word is sent to us, that we must again, make further reductions in our work.

These problems are not ones which face the American Mission in Egypt alone but they are facing many other missionary bodies as well. Our mission here is giving much thought and prayer in attempting to solve the educational problems confronting us. In April 1931 a Near East Christian Council Educational Conference was held in Cairo in which were delegates from Persia, Turkey, Greece, Syria, Palestine, Egypt, Sudan and Algeria. While no definite steps were taken (as this body had no regularly constituted legislative power) this conference was the center for group thinking on our educational problems in the Near East.

"I LIKE THE MORAL TRAINING"

It is a well known fact that our mission schools give a moral training which is impossible to be obtained in the government schools. How well I remember the remark of one of our Moslem patrons in Tanta a few years ago. At the opening of school in September he brought his two daughters who had been in the government school the previous year to the Mary Clokey Porter Girls' Boarding School and said, "I'm bringing my daughters to you for I like the moral training the girls receive in this school." He, a strict Moslem, who did not like our Christian religion, was willing to bring his girls to a Christian school and run the risk of them studying the Bible just so they would receive a good moral training. In conversation with an English teacher in the government primary school for girls in Tanta, she deplored the condition of the school as there was no such thing as moral training of any kind. Whatever a girl could "get by" with was considered honest.

Miss Minnehaha Finney in her intensive work in some of the villages of the Delta has organized recently young women's meetings in two of the villages. In Kafr Sheikh there were eighteen fine young women present at the first meeting. One-third of them were Moslem and all except one or two could read well, having been trained in a government primary

school. Their parents realized that in their schooling there has been a decided lack in "character building" and they are eager for their girls to have the opportunity for religious training and help. What a challenge for service, what open doors, what opportunities for the entrance of the gospel!

In contrast to this lack of religious training these girls have had in the government school, we think of many of our own school girls who have conducted Daily Vacation Bible Schools entirely on their own initiative. They in a very practical way desire to serve others and make their religious training count.

INFLUENCE OF CHRISTIAN TEACHING

Our schools attempt only to teach the Christian religion to its pupils so that they themselves are enabled to detect the differences between Christianity and other religions. They are able to come to conclusions for themselves.

One of the graduates of our Girls' College in Cairo, a Moslem, greatly surprised her father by defending the Christian religion against their own religion. While she was a student in school her interest in Bible Study and the religious life of the school seemed very passive, yet truths had made a deep impression upon her life.

What is it that has made one of the Moslem boarders of the Tanta Girls' School realize that the only true friends she has in this world are her Christian teachers and the Christian missionaries with whom she has been associated? It is nothing more or less than her contact with Christian teaching and Bible Study during the past four years that has made her realize that truth and honor are unknown among her relatives, who since her father's death are scheming in every possible way to take her lawful inheritance from her.

The government schools want to mold an Arabic Islamic Culture with a civilization that is opposed to western culture and western civilization and so they compel their students to study the Koran and commit much of it to memory. Christian pupils attend many of these schools in places where we have no mission schools for them to attend, or even in some places where we have them. Regular school is held on the Christian Sabbath and there is no Christian teaching or training given to our Christian boys and girls. Can we expect these young people to be the coming leaders of our Evangelical church in Egypt?

The object of the mission is to train boys and girls, the coming men and women of the country and the coming men and women of our churches, to know the Bible and the love of Christ and His salvation. How can we hope to accomplish this unless we have our schools in which such leaders can be trained?

FACING AN IMPORTANT QUESTION

At the present time our girls' schools are face to face with many important questions. With the increasing demand of many of our girls for the government certificate, we are keenly aware of a new situation. As far as our methods are concerned we know that we must keep up with the best and give a training that is not inferior to government standards. We feel that our present course of

study is second to none, but that does not mean that we are able to keep in our schools many of our girls who are desirous of obtaining the government diploma. This is the diploma of the Egyptian Government and many of our girls want it because it is one step in the government educational program for the youth of this land and our mission diploma has no recognition in the government program. We cannot blame the girls for wanting this diploma. For a few years, individual schools have helped the girls who desired, to prepare themselves for the government primary examinations. These girls have made good records but this plan does not satisfactorily meet the demand. At the present time a mission committee is seriously considering this problem as to whether or not we shall adopt the government program or adapt our program to it. Doubtless, before this article appears in print, definite steps will be taken in regard to this matter.

Many feel that it is imperative for us to adopt the government program and we must face this issue fairly and squarely. Whatever is done we will safeguard the religious teaching in our schools, so that it may be as effective as it is at the present time.

As we face the future with its uncertainties may we be assured that God's hand is leading us on. May we be assured of the prayers of the church at home for our educational work in Egypt. May our schools continue to be a prime factor in bringing Christ to this needy land and may the time soon come when the millions of Moslems here may come to know the Saviour of all mankind.

Medical Mission Work in Egypt--Opportunities and Christian Appeal

By Mrs. H. E. Philips, Cairo, Egypt.

IN our medical work as in all branches of our missionary effort there is no lack of opportunity. One thing that saddens us is our inability to take advantage of the many opportunities open to us.

Although our work is called "Medical" we try to make it first of all evangelistic. The gospel message is given in each hospital ward and clinic, daily. Many of the sick listen eagerly and seem to want to hear more but in a few days or at most a few weeks they must return to their homes and often we do not see them again. How we have wished that we could visit them in their villages and give them more instruction and encouragement and through them come into contact with other needy ones.

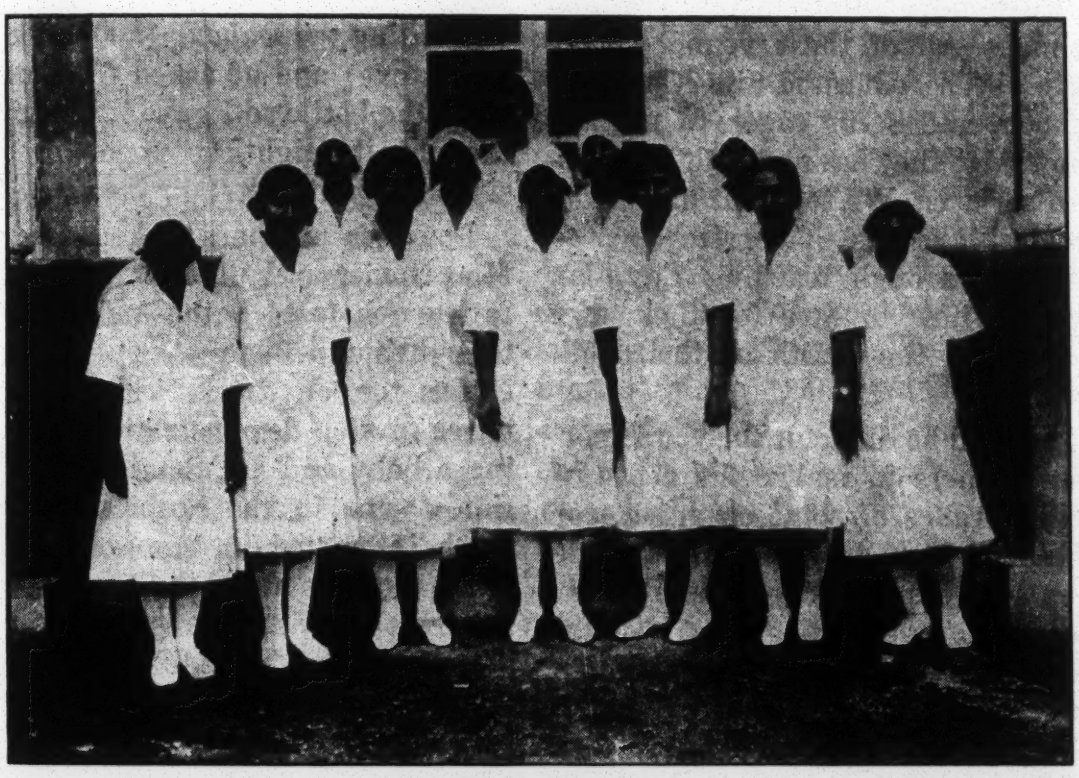
Rev. Jamison who has had charge of the evangelistic work of Tanta Hospital has been able to do some of this "follow-up work" but this year while he is on furlough there is no one to carry it on in Tanta and Assiut Hospital has no one who can do this work.

Last year 470 towns and villages sent patients to our two hospitals. Every one of these patients heard the story of Christ and His love for them.

Who knows how far-reaching may be the influence of the seed thus sown.

We missionaries can touch comparatively few lives and often our understanding of Egyptian life and thought is very imperfect. The most important part of our service is teaching Egyptian workers to do what we are unable to do. A comparatively new branch of our Medical work is the Nurses' Training School at Assiut Hospital. Some of you may be interested in learning something of it history. Such a Training School had been the dream of Miss Bennett, the Superintendent of Nurses at Assiut Hospital for many years, but it was not easy to persuade Egyptian girls and more difficult to persuade Egyptian parents, that nursing is a womanly and an honorable profession.

However some Christian girls to whom the ideals of service had been presented offered their services to the hospital for a period of time as an expression of gratitude to God for special blessings to them. These volunteer workers being entirely untrained were not always an unmixed blessing to the hospital but they had a large part in breaking down prejudice against nursing as a profession. We owe much in this regard to Mrs. Habeeb Bey Doss and Mrs. Alfred Bey Wissa, sisters and members of a family of wealth and high social standing. In 1915 when they were both young girls in their teens they gave several months' service to the hospital. They still cherish a picture of themselves in nurses' uniform taken in the hospital garden. Mrs. Doss as she showed me this picture said,



"A DREAM COME TRUE"

A Nurses' Training Class in Assiut Hospital. The girls without caps are "probationers". Two of the nurses in the back row are graduates who are being retained on the Hospital Staff. Miss Brownlee, the new Superintendent of Nurses is in the background.
Cut furnished from Mrs. George Moore Memorial Fund.

"I loved the work. If I had not married I should be working in the hospital still."

After a time a number of girls entered the hospital for nurse's training but for various reasons they left the hospital before completing their course and it was not until 1928 that Miss Bennett's dream came true and the first Egyptian nurse, Miss Gomer Mansour, after three years of training was graduated from Assiut Hospital. Last year there were five more graduates and this year there is a class of nine pupils in the Training School. All of these young women have been educated in Christian Schools and seem eager to use the knowledge they have gained, in Christian service. We feel that one of the greatest avenues of service open to them is through teaching Egyptian mothers how to care for their own health and the health of their children.

It would be difficult for you American mothers to realize the depth of the ignorance of some of these poor mothers. They dearly love their little ones and you would not doubt it if you could walk through the hospital wards and see their anxious faces lifted from poor starved looking babies as the doctor and nurse pass and hear them ask, "Is he better?" "Can't you do something for him?" "Do you think he will die?" "He is the only one I have left. I have lost six". The only thing they know to do to prevent their children from becoming ill is to load them down with charms to ward off the evil spirits. And when the children die, as they so often do, the mothers say in despair, "It is the will of God."

A few days ago a mother rushed into our Child Welfare Center in Cairo holding out to the nurse her two-year old baby and begged, "Do something for him quickly. He drank some kerosene." Miss Gomer, seeing that the child was really ill, sent the woman to a doctor. The next day she returned to the clinic bringing the little boy who was better. "This should be a lesson to you" said Miss Gomer, "to watch your child more carefully and keep him from eating and drinking harmful things." "It was my fault" replied the mother. "I was filling the *wabour* (a small kerosene stove) and he asked for a drink from the bottle so I gave it to him. I thought it might be good for him since he wanted it."

Fourteen mothers are coming to Miss Gomer every Monday afternoon to learn how to bathe and care for their babies. In the Assiut Hospital Clinic, too, on every Friday a pupil nurse gives a demonstration of bathing a baby and Dr. Sami, the Egyptian doctor in the hospital, who is much interested in this work, talks to the mothers about the care of their children. It is interesting to note that although it was difficult at first to find a mother who was willing to surrender her baby to the dangers of a bath, now there are many who are eager that their babies should be chosen. The baby that is selected for the demonstration is given an outfit of clothes as a reward. One Friday morning I sat in the clinic watching the lesson. The mother of the baby which was being bathed sat on my left watching the performance anxiously. The nurse was attempting to make her understand the importance of keeping her baby clean when

the woman on my right leaned across my knee and said, "Yes indeed it is most important that you keep your baby clean." "But", I protested looking at the child on her knee, "Your baby is no cleaner than her baby was." "Ah, but his eyes are sore," she replied. "I dare not wash him while his eyes are bad, but when they are better I shall bathe him every day." Would she? I wonder. I confess I was rather skeptical. It takes time and infinite patience to teach these mothers but I am sure it is worth while. I wish we might have such a clinic in every Egyptian village.

American nurses learn to be on the alert when the Ambulance bell rings but in our hospital it is seldom that anything so prosaic as an ambulance bell heralds the approach of a new patient. It may be the disconsolate voice of a donkey that one hears, or the snarl of a camel or the sudden appearance in the corridors of what seems to be the entire population of a village for it is not according to Eastern courtesy that a sick man or woman should come unattended from his village to the hospital.

Not long ago a stately camel made his way to our hospital door carrying on his back a very sick woman.* In the rope baskets suspended on either side of the camel rode a woman relative and two children. Several men walked on either side of the camel. This is the story they told us. Some time before the woman in lifting a heavy basin of boiling water had burned her arm severely. They poulticed the burn with raw onions, chopped fine and mixed with salt. Naturally the wound grew worse instead of better, and when the poor woman reached the hospital her arm was in a really dreadful condition. When I saw it perhaps a week after she had been admitted it had sloughed away from the elbow to the wrist so that only the muscles and tendons and a narrow strip of unhealthy skin remained. Dr. McClanahan used the arm to demonstrate to the class in Anatomy the action of muscles and tendons. To the surprise and delight of both doctors and nurses the arm began to heal and the woman was able to walk about and seemed well on the road to recovery when in spite of the protests of the doctors she insisted on going home. We could only hope that the wound would not become reinfected.

This is but one of hundreds of interesting cases that come to our hospitals. A nurse or a doctor who comes to Egypt will not find life dull from a professional point of view neither will it be found lacking in the joy and satisfaction which come from having a share in the ministry of Him Who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(*) See Cover picture.

"At even, when the sun was set,
The sick, O Lord, around thee lay;
O in what divers pains they met!
O in what joy they went away!"

Prohibition and its Enforcement

By Elizabeth R. Anderson.

PART OF AN ADDRESS GIVEN BEFORE THE COLORADO PRESBYTERIAL ON APRIL 15, 1931 AT TORRINGTON, WYOMING. PUBLISHED BY REQUEST.

A LITTLE more than a decade ago lovers of truth and good government all over the United States were rejoicing — rejoicing and giving thanks to Almighty God, that the forces of truth and righteousness had met and triumphed over the forces of sin and evil, and that the legalized liquor traffic had been made an outlaw. That was a red-letter day in the history of our nation. Great changes were due to take place—changes affecting the personal habits of many millions of our people, as well as many millions of capital invested in the trade. Breweries and distilleries must close and the saloon—that vilest resort for all that was evil—must close its doors to open them no more. No longer could these institutions operate under the protecting folds of the stars and stripes. Uncle Sam is no longer a partner in the liquor traffic.

ALL FORMER METHODS FAILURES

With the adoption of the Eighteenth Amendment, prohibition became not an accomplished fact but the national policy of our government, and a part of its constitution. Perhaps we felt at the time that it *was* a fact and that the fight was over. And it should have been and would have been had we been fighting an honorable foe. From almost the beginning of time the lines were drawn between the demon of alcohol on one side, and society on the other attempting to control the traffic in an effort to lessen its evil effects. Many methods of regulation were tried—all with one result—*failure.* The liquor traffic never obeyed any law which interfered with its business. It did not regard closing hours nor Sabbath restrictions. It sold to minors and habitual drunkards. It harbored harlots and protected crimes. It was a law unto itself and law violation and law definance were its daily and regular habit. And under high license— claimed by its friends to be the very climax of perfection as a means of regulation—the blind tiger and speakeasy originated and thrived, while the bootlegger had been here long years before. Let no one suppose that these evils are of present day origin. Not so. When Chicago had more than 7,000 saloons it was claimed that the city had three times as many places of illicit sales. Clippings from old Pittsburgh, Philadelphia and Minneapolis newspapers tell of like conditions in those cities.

SAVINGS AND STUDENTS

That conditions are not as we would have them, that the law is being violated shamefully in many communities, is true. Even so, condition are not as bad as wet propaganda would lead us to believe. Irving Fisher, the great student of economics of Yale, tells us that prohibition is saving our country more than $6,000,000,000 annually. Ask Life Insurance Companies and Savings Banks if prohibition is making good. They will tell you that in spite of hard times their business has made almost incredible advancement since pro-

hibition became effective. Ask the largely increased numbers in high schools, colleges and universities all over the land. Very many of these students find it possible to complete their education because fathers are spending their earnings on their families instead of in saloons. Tell Evangeline Booth that prohibition does not prohibit. She will tell you that in pre-prohibition days the Salvation Army regularly gathered in from the parks of New York City from one thousand to thirteen hundred drunken men every night. On a recent Saturday night but seven men were found drunk in the parks. Why do we have today but twelve instead of more than fifty Keeley cures for the treatment of drunkards? Why but two Neale institutes instead of sixty-eight?

NOT MORE, BUT LESS

Is more liquor being consumed than prior to prohibition? *They* tell us so, but no one, I think, honestly believes it. How is it possible to do such an enormous business and keep it so well under cover? In the days of the open saloon its human products were visible always and everywhere. Who does not recall the old beer wagons of immense size, drawn by four splendid horses, constantly coming and going on the streets of every city of considerable size? Whole trains were used in the transportation of liquor. No, the hip-pocket and suitcase trade may be very brisk, but we are not so easy that we will believe that these methods equal or surpass the old methods of transportation and distribution.

Have you noticed how wets of note disclaim any desire for a return of the saloon? It has no friends even among its own, but let us remember that in the one hundred years of battle against it they spoke not one word but in its defense. Now they clamor, not for the saloon, but only for wine and beer, and these in the interests of *true* temperance. If allowed these light drinks they would be satisfied and it would be possible to control such traffic. As one has said, "As well expect if men are allowed to steal flivers they will never touch limousines."

OLD DAYS NOT GOOD DAYS

What about our young people? What about the increased drinking in colleges and universities? To the extent of its truth it is in spite of prohibition and not because of it. And let it be remembered that not prohibition America alone, but every country on the globe is today complaining of the same deplorable tendencies. But *has* prohibition introduced drinking in universities? Those who continually assert that this is true should study old files of some of our big daily papers. The Boston American reports results of an investigation of several weeks duration, ending on December 6, 1903. The report reveals, among other things, that in Harvard "ninety per cent of the students drink in their freshman year, ninety-five per cent drink in their senior year, sixty-five per cent combine wine with bad women, thirty-five per cent drink heavily, and fifteen per cent go irretrievably to the bad as drunkards."

SHALL LAW-BREAKERS DICTATE

Perhaps of all the organizations whose aim and purpose it is to defame the Eighteenth Amendment the

A. A. P. A. is the most powerful. Members in that organization own or direct the management of $40,000,000,000 and employ 3,000,000 men. Apparently these men expect by their great wealth to influence legislation in behalf of modification or repeal. One of them has said, "By free use of money we shall in time be able to rid ourselves of the Eighteenth Amendment. I believe there is no other way." *No other way.* It is *not* the way the amendment was put into the constitution. And now shall we be cheated out of the victory we have won over a great evil because multi-millionaires, well organized, are guilty of rebellion and treason? Shall they be allowed to dictate the policies of our government? Since when have we allowed law-breakers and criminals to say how our laws shall be enforced or what laws they will obey?

SCIENTIFIC INSTRUCTION

Perhaps the most outstanding obligation resting on us now, in the interests of law enforcement, is the education of the oncoming generations. More than twenty million of boys and girls, who were mere children when prohibition became a law, will have reached voting age by the next general election. Personally they know nothing of the horrors of the old-time saloon. Thanks to prohibition they have never seen the saloon in action. They have never seen it pouring forth its black vomit of sin and filth and death. And now they are being deceived, many of them, by wet propaganda, which would have them believe that conditions now are worse than in days of the open saloon. They must be given the truth about prohibition and what it has done and is doing for our country. They must get this instruction in the home, in the school, and in the church.

AN EVIL COMBINE

Do we realize that in this struggle we have not only the wets of the United States against us but of the old world as well? I know there are those who scoff at this, but there is every reason to believe that much foreign money and foreign influence are at work against us. World wide liquor interests are organized in a gigantic combination to break down the Eighteenth Amendmentment. The French president of the organization boasts, "We have one hundred million people back of us and untold millions of dollars. We will spend every cent of this money in a merciless fight to destroy prohibition in the United States."

THE POWERFUL "SLING"

Every day we are learning more and more the worth of prohibition. *Any kind of prohibition is better than any kind of regulation.* It is the greatest achievement of any government of all time. Passed by the overwhelming majority of *twenty-three* to *one* it must not fail.

No, the prohibition laws are not one hundred per cent effective. Nor are the laws against murder, theft and Sabbath desecration. Men still lie and break the seventh commandment. Men will drink and get drunk —some women will, too—but it shall not be said of us, "My people love to have it so." We do not love to have it so. We hate these evils. We are in the fight against them and we will never surrender to those who have "made a covenant with death and are in agreement with hell." We will put our whole hope and faith and trust in God.

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

A LOVELESS MARRIAGE

By Miss Minnehaha Finney, Tanta, Egypt.

There lives in the Province of Behera, Egypt, a large and much respected family. It belongs to a Bedouin tribe who held certain customs and traditions, one of which is that the oldest member of the family disposes of the rest as a man disposes of an object which is his property, and it was in conformity with this custom that the girl Nabawiya was married to Hamid her cousin.

The girl was at that time 12 years old and the young man was 15. The father of the girl considering himself her guardian and the guardian of his nephew sent for the "mazun" who drew up the marriage contract.

The girl knowing that her cousin suffered from a chronic disease, was very angry because she hated to spend her life with him.

When the girl's father died, the young man asked that his wife should go to live with him, but she wept bitterly, and appealed to the Mahkama (native court) before which she said that she returned the marriage contract to her father before his death, telling him that she would never spend her life with such a husband. She therefore asked the Mahkama to dissolve her marriage for two reasons: (1) the man who gave her in marriage had no right to do so, because she was a major at the time and her consent was not obtained, and (2) the young man had a physical deformity.

The Mahkama had the young man medically examined, and the certificate said that he was 25 years old, that he had only one eye, that he was very lean, that his lips were blue, that the fingers of his hands and the toes of his feet were swollen, that the bones of his chest protruded like those of a pigeon, etc. The certificate also said that he suffered from chronic bronchitis, but did not expectorate. In a word he could not be considered as suffering from a contagious disease.

The Mahkama therefore dismissed the case.

But the girl was not satisfied with the judgement, and went back to the Mahkama asking it either to dissolve her marriage or she would commit suicide.

The case is still before the Mahkama.

The above true story is contributed to the pages of the Magazine as an appeal to the readers in behalf of the many many young women in Egypt who have no right either to dispose of their own lives or to follow the dictates of their own consciences. Pray for them.

SUDAN

Mrs. R. F. Shields, Editor, Khartoum, The Sudan.

DONGOLA

By Rev. G. A. Sowash, D.D., On Furlough, New Wilmington, Pa.

Little has been written about this region in our church papers and magazines, largely because we have never had a missionary there. It is the one region in the Sudan which resembles Egypt in that it is a river valley and nothing else. Like Egypt, it is in places a very narrow valley, and for miles both banks are covered with palm groves. This is the only part of the Sudan where the palm tree flourishes and produces choice fruit. The Dongola dates are noted over the entire Sudan and form a large part in the trade of the country. The in-

habitants of this area resemble the Egyptians more closely than in any other part of the Sudan and yet they are a distinct race with an entirely different language of their own, although practically all of them speak Arabic as well.

A ONE TIME MIGHTY RACE

It is largely a matter of conjecture as to their origin. They are Mohammedans and yet in this they differ from their fellow Moslems. This long stretch of the river from Wadi Halfa to Abu Hamid has a long and varied history. Monuments there are to the existence of a mighty race which once inhabited the banks of this silent river. What a tale this ancient stream might tell if it could and would. It could reveal truths stranger than any fiction, and it doubtless would cause the re-writing of much of the so-called history of the Nile Valley. It witnessed the march of that vast army under Zerah, the Ethiopian of a thousand, thousand men, and six hundred chariots of iron, probably largely recruited from this region. It witnessed the return of that broken host after the fatal battle at Marisha, battered and torn, and long and wild must have been the cries of the mourners for the tens of thousands who failed to return. Long after this, on its quiet bosom, this old river carried the Roman galleons with their cohorts of the Empire of the Caesars and on its banks are still to be seen the remains of that mighty power which once ruled the world from the banks of the Tiber.

A ONE TIME CHRISTIAN COUNTRY

Other centuries passed, and an ambassador of the Queen of the South passed down this same stream—a seeker after truth. With his open Bible is his hands—a worthy example to the traveller today—and near Gaza he found the truth which he joyfully carried back to his Queen, who, I like to think, shared this treasure with her faithful prime minister and her people, for the whole region in a comparatively short period after the journey of this black man to Jerusalem became Christian and remained so until the Mohammedan invasion when thousands of the faithful sealed their testimony with their blood. To this day, I am told, baptism is practiced in certain parts of the country. Today there is not to be found in the entire Nile Valley a people more open to the Gospel message and yet there is not to be found a single school where the Gospel of our Lord is taught to Mohammedans and in only one center have the people the opportunity to hear the truth as it is in Christ.

"WE HAVE CALLED"

This center is Kareima, which is near Merowe, which is probably near the sight of the ancient kingdom of Queen Candace. We believe it was from this center that Christianity began to spread throughout the Sudan. It seems clear that all the Dongola region was once Christian and that this region extended far beyond its present limits including even Khartoum and possibly some distance south of Khartoum. No other missionary body is at work in this region and so far as we can learn no effective missionary work has ever been undertaken. The people are crying loudly for schools and teachers. During a visit made a couple of years ago, the people everywhere besought the missionary to open schools. The greater part of those asking for Christian schools are Mohammedans who know their children will be taught the religion established by our Lord. What a challenge to our church! Here is a people who, without any previous contact with missionaries come on bended knee to implore the missionary whom they have never seen to come and teach their children. Those who came were from the very highest type of the people, not, as some might suppose, from the submerged tenth. Here Moslems, whose religion teaches them to despise and hate all Christians, came

to beg the Christian to help them and all this in the Sudan where Mohammedan fanaticism was supposed to have reached its greatest height. And now through the writer, those who came to me come to you and with pleading in their voices say, "We have called." Will you come?

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

CHANGING ETHIOPIA

By Rev. Chris. F. Kenneweg, Addis Ababa.

Do you believe in miracles? If you answer "yes", I have a harder one. Do you believe that the Orthodox Church of Ethiopia can be changed?

Everywhere there is progress in Ethiopia. You have heard of the big work that Professor Work of old Muskingum College is doing here as Educational Advisor to the Emperor. Mr. Colson, the American financial advisor, is turning the monetary system upside down. Automobiles are everywhere; roads are being constructed; an aeroplane mail service has been established. Remarkable changes in this historic old land.

Then, we look at the Ethiopian Church! Fifteen hundred years the same! Liturgy chanted today in a practically dead and forgotten language just as it was a thousand years ago! Just as in the time of Taklahaimanot, the smoke of incense arises and the mumbling of unknown words of the Bible is heard. Ten million Ethiopian souls entrusted to these hundred thousand priests today, held bound in unenlightenment by the age-old opinion of their fathers. Hardly a change in a thousand years.

Little wonder that some have prayed in little faith. Can the leopard change its spots? What an impregnable fortress it seemed!

"But certain of the brethren prayed."

A few weeks ago when the Head of the Ethiopian Church returned from Egypt, he brought with him two deacons. What is this that we hear? Yes, they are anxious to preach the Gospel in the Ethiopian Churches in the native tongue. They seem so sincere in their desires. Perhaps too, they have learned in Egypt that if the Coptic Church is to keep her members from going to the Mission, they must teach the Bible in this enlightened age.

Last Sabbath, the first service was held at the small chapel of the Abuna, the Head of the Church. The Bible was read in Geeze, Arabic and Amharic. A good Gospel sermon was delivered. Picture cards similar to our Sabbath School cards were given out. All this in the language of the people. An unprecedented thing!

Perhaps this doesn't mean so much to you. But, here is an answer to a thousand faithful prayers. Here is God working wonderfully in our midst. Here is the United Presbyterian Church helping indirectly to bring about a wonderful advance in the march of the Kingdom. If you knew this land you would know what an innovation this is. It's tremendous.

When I was out in Sayo there used to be one of our teachers who was also a deacon in the Ethiopian Church, who used to read the Bible in Amharic and teach in the native tongue to the people of the Orthodox Church, after their usual service. That was stopped. Priests have been afraid to be seen buying Bibles in their own tongue. Some light has come, but many have been held by fear.

Here is the Head of the Church setting a precedent. Now the "seekers" have some ground on which to stand. Will it be so many years until the Gospel will be preached in a thousand places? Not if we pray in faith.

The Church of Ethiopia cannot change, but it can *be* changed.

The Ethiopian young men who go to Europe to study come back with little regard for the native church. It has nothing to give them. The Gospel has. With schools growing everywhere the Church will lose its hold. But, the Gospel will not.

AN OROMO DOLLAR

By Joseph S. Maxwell, M.D.,
Sayo, Ethiopia.

You never saw a funeral like this one. All the way down the hill to the grave bobbed along the two clinic servants as they with indecent haste bore along the thin, little form. And as he lay on the small bamboo litter it seemed that at every step the still form would fall off. Some friends of the clinic servants made fun of them as they trotted along in this new (to them) pallbearer role. Their replies were far from properly sad. This lad was no relative of theirs. Heathenism is not very pitiful.

No one at the grave but the grave diggers (one grave two dollars) and it was not a prolonged ceremony to get that dirt back in over the body.

Poor little chap! But in Mother, earth his tired body sleeps tonight, at rest for the first time in months. His story recounts the every day history of hundreds in this land. While he rests there in the rest of the weary, glance at his story.

He was about 13 years old, I judged. He, like most Oromos, did not know his age. He had come from his home which was about four days trek (walking) from here, to work on the trail from Sayo to Gambela as a human pack animal. They used to use donkeys but the tsetse fly is so bad now that there is no profit in donkeys packing freight in and out and so, as in many parts of the world, since men are cheaper and usually tougher, men are used. Money is the bait to get them to do that hard work. Sometimes I feel that the lure of money is one of the saddest things in a sad, old world. For these men, by the hundreds, will sell their strength and health for dollars—even half-grown men like this mite buried today.

He had contracted malignant malaria in Gambela. He had shockingly inadequate food day after day. If you have a 60 pound load to tote over 6000 foot mountains you do not add on any picnic hamper out of which you yourself might eat. His poor stomach was pretty weary anyway. He was host (without pay) to some several dozen big round worms (Ascaris lumbricoides). Native beer comforted him and could be purchased almost anywhere along the road. Whenever a carrier gets down, his mates will seldom help him to our hospital. It is truly only the very rugged who survive long.

He dragged into the clinic so late that we could not save him although we tried hard. He claimed he had no friends and no money. Later, friends came—when they were sure we would not charge him or them. And in his clothes, after death, we found one dollar. I felt like erecting it over him as a memorial tombstone. He had surely given his life for it—and had lost, both.

He was so sick after the first couple of days that he could not understand the Good News. And so he is gone—to what? And leaving—just all he had of course; even as you shall. But this lad left one dollar.

Well, he was foolish, surely. Let him sneer who is wiser. Heathenism teaches that possessions—the dollars—are the best things of life. Thanks be, we Christians, Christ-like Americans are not heathen! Are we? But anyway a dollar or two—just DOLLARS only would speed along knowledge of a better way for these heathen Oromos. Who will cover that dead lads heathen, blood-bought dollar with a sacrificial, Christian, blood-bought dollar? Let it be a shower! We will catch your heathen pal for you—rate, about 50 dollars each!

INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor

MISS GERTRUDE ZINK

Tributes from Fellow Workers

THE LAST DAYS

We who live in Sangla Hill know the great sorrow that the news of Gertrude Zink's death has brought to you and how anxiously the women of our church await news of her sickness and her last days.

On the 17th of December she seemed to be in perfect health and in the evening was out for a game of tennis. On Saturday morning, the 18th, she went out to the school for a short time but spent the rest of the day in bed as she had some fever and was quite hoarse. On Sabbath she was worse and the doctor from the government hospital here in Sangla was called. She had a temperature of 103 and he pronounced her trouble bronchitis. That night about midnight she took worse but neither we nor the doctor considered her condition critical. On Tuesday morning we telegraphed for one of our Missionary doctors to come from Sialkot as we feared pneumonia and her heart action was poor. Dr. Hunsberger arrived that evening and remained with her until the end. On Wednesday morning the doctor sent for Miss Stauffer, one of our Missionary nurses. Her great concern was whether her heart would hold out until the crisis of pneumonia was passed. Dr. Hunsberger on her arrival had pronounced her trouble flu-pneumonia. The lower part of her right lung was consolidated but her left lung was free. Wednesday night she rested better than she had since she was taken ill and on Thursday morning she seemed brighter and her heart action was improved. Her mind was clear and on that day she dictated two letters to friends. She asked Miss Stauffer to rest that afternoon so that she would be able to stay with her at night. We were all very much relieved that we had such a capable trained nurse to take charge and Gertrude said that she was so glad that Miss Stauffer had come. But she did not need the care of a nurse very long that night as He, who doeth all things well, called her to be with Him. About 8:30 p.m. her heart began to fail and at ten o'clock she quietly breathed her last.

She left no farewell message but we know she is with Him and the parting is only for a night.

Mr. Picken sent telegrams to all of our mission stations and supervised the making of a casket. It was lined with soft white nainsook and covered with white velvet. It was not as elegant as one made in America but it was made by loving hands. A short service was held in the school here conducted by Rev. Samuel K. Mall, her pastor, at 9:00 a.m. after which the body was taken to Sialkot for burial.

We of the Sangla Hill station were lamenting that she was to leave us to go to Gurdaspur the first of February. We of the Mission are mourning our loss of a beloved friend and co-worker. She was always happy and cheerful while here on this earth but we know that she is far happier with Him.

Jean Black,
Katherine Beattie.

THE FINAL SERVICE

Rev. O. Crowe had charge of the funeral service of Gertrude Zink which was held at 5:00 p.m. Christmas Day in the chapel of the Girls' Boarding School, Sialkot.

"In the midst of joy there is sorrow; in the midst of life, death."

The service was opened with prayer by Padri Samuel Katthu Mall of Sangla Hill and was followed by:

Song—Psalm 39.

Scripture reading—Psalm 103; 1 Cor. 15:39-58; Rev. 22:1-7.

Prayer by Rev. J. H. Colvin, president of the mission.

Remarks by Padri Wazir Chand.

Song by mixed quartet—Psalm 103.

Remarks by Rev. S. C. Picken and Rev. O. Crowe.

Song—Psalm 23.

The body was carried to the cemetery to rest with others who have gained the crown of victory through service in India.

At the graveside were quoted the words of Christ, "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live," followed by prayer by Rev. K. McKenzie.

The coffin was all in white and the grave looked so nice lined with green boughs.

There is always a sadness in saying "farewell", and it was hard to realize that she, who but a week before had been so active, would no longer be with us in the flesh; yet all through the service there was a note of victory. Gertrude has but made the last pilgrimage a little while ahead of us. She is now in the very presence of the Christ whom she loved and served so well.

The prayers were a thanksgiving to God for her life and service and a petition for her loved ones that they might be comforted in their sorrow; that they might joy in the knowledge of her faithful service.

Padri Wazir Chand recalled the days when she first came to India and worked in Lyallpur. He thought her too young to be ready for the tasks out here, but becoming acquainted with her he knew that she was ready for the work to which she had been called. He said she was so cheerful that just meeting her made one happy; she was a real friend; she had the good quality of taking advice; she had courage and faith; her faith was strong to take hold of difficulties and do them.

Mr. Picken said she was always ready for something, whether work or play and she had a comprehensive view of all she did—if she didn't know she found out.

During her twelve years in India she had such a view of the work that she had an opinion of her own. She knew where she stood and had a reason for it and could thus launch out. Whether in work or play she went after things and accomplished them, because her Maker was with her; without Him she could not have done it.

Mr. Crowe, who conducted the service, remarked that the one verse that came to his mind was " 'Her sun is gone down while it is yet day'." "We say goodbye to friends expecting to see them again, can we not think of that,—she has gone on to await us on the eternal shore". "I saw her not long ago full of life, and little did I think that on Christmas Day she would be in glory."

In his prayer Mr. Colvin expressed the beautiful thought that Gertrude has gone to be with Him who at this season came to abide with us for a little while.

Laura Reynolds.

FROM THE "HOME" OF SERVICE TO THE HOME IN GLORY

It is a real privilege to pay a tribute to the memory of Gertrude Zink. It still seems impossible to us that she has been taken from our midst; so suddenly did her call come. We are glad for her promotion, but we shall miss her sorely.

I was with her in the "Home For Women", Gurdaspur, in 1924 and 1925, while Miss Anderson was on furlough. The children's department was Gertrude's special charge; she loved little children and was very patient and tactful in all her dealings with them. She was a good disciplinarian.

In addition to her own work she was always ready to help me out in numberless ways in the care of the women.

In the duties of the "Home" trying circumstances frequently arose, and difficult problems had to be faced, but Gertrude always bore a full share of the burden.

The time had come when Miss Anderson felt she could no longer carry the responsibilty of the Home. Where was one to be found who would be willing to assume it? It was Gertrude Zink who signified her willingness to undertake it, and at the time of her death she was looking forward to taking up the work in the Home very soon. God had another plan for her, and we would recognize that His plans are far better than ours.

Nancy A. Hadley.

GERTRUDE ZINK'S LAST SUMMER HOLIDAY

I have been asked to write these lines to let my readers know of Gertrude Zink's last holiday in company with Miss Kate Spencer and myself.

As my mind has reverted to those days together the memory of them has thrilled me, but the sad event of dear Miss Zink's sudden death has taken away all that thrill, and I find it hard to write these lines.

It was in October 1930 that I made up my mind to go to Coonoor in South India, during the Summer holidays, to get some training in Sabbath School work. I told Miss Zink about this, and she said she would also like to go for that course. I was quite delighted to hear that, and so we started planning. Our plans gradually developed into our first taking a trip to different parts of India, and going on to Coonoor afterwards.

The whole trip was planned out by Miss Zink. It was she who studied the different books and maps to find the places of interest, and did all the correspondence to find lodgings for us. Everything was planned out splendidly and I cannot think of a single day in that whole month which made any of us regret that we took that long journey.

I have no time to give the name and description of each place we visited. We went from the Northern to the most Southern point in India, and each place was full of interest for us. Wherever we went, we were received warmly and had a most comfortable place to stay. The three of us often laughed at ourselves; that we travelled as Third Class passengers, by train, but when we got to a place we were always able to stay in a First Class waiting room, or a First Class hotel or home.

There were nights when there was nothing but a Third Class hard bench to sleep on, but we enjoyed it all and the petty inconveniences were forgotten in the hearty jokes of our jolly companion. I found in her more than that, and that was, she had a warm heart for true friendship, and today I feel happy and proud that I got the opportunity to share that friendship with her.

Nora Bashir-ud-din.

CALAMITIES AND BLESSINGS

By Miss Edna Ward, Sargodha, India.

"Miss Sahiba Ji, the school house roof has fallen in; the storm the night before last did it". Thus was I greeted by one of the teachers from our girls' school at village No. 80, when I returned home one noon. I turned the car around, put the teacher in, and drove out to see what would have to be done. The building is a small one-roomed mud house, with a flat mud roof. Now, the broken beams, the straw and the mud which had composed the roof, lay in a heap on the mud floor. But, as so many things which appear at first to be calamities, turn out to be blessings, so this was, for we had long wanted the roof two feet higher, and a three beam one, which would enable us to do away with the supporting pillar in the middle of the room. When we were at it, two windows and a door were put in. The boys from the boys' school across the courtyard have started to build a wall in front of the

girls' building, and we hope in time to put a roof over the intervening space, and make this a long verandah.

REWARD

Every morning twenty or more little girls gather in this room with their two teachers.

When I first started to visit the school, they were a disreputable looking crowd. Hair was straggling over dirty little faces, head coverings were often conspicuous by their absence, and clothes were dirty and torn. I said nothing the first time, but the second time I appointed older girls to look after the little ones, and one duty was to see that the girls either combed their own hair, or had it combed. Each time I silently observed whose hair was combed and whose face was clean. Then one morning I chose four such and took them for a surprise ride in the motor. Did they enjoy it? Most emphatically they did. And the next week? There were only two whose faces didn't shine, and whose hair was not smooth and tidy..

A NEW CAMPAIGN

After vacation I hope to start a campaign for clean clothes. The girls have not only learned cleanliness to a small degree, but before I left I examined each girl separately in reading, writing, arithmetic and Bible, and found they had progressed sufficiently in these subjects too. It was a joy to see their eager, bright faces, and to watch them work out the answers to the questions I asked. It was a greater joy to hear the little ones lisp the Bible stories.

Each day is begun with a devotional period, and each day is closed with an hour of Bible study. "Suffer the little children to come unto Me. . . . And He took them in His arms, put His hands upon them and blessed them."

A GREAT PROBLEM

Now, we are anxious to start another school in the small railroad junction city of Malakwal where there is no school for girls. There are few Christians there to bear witness for the Master. On a trip there this Spring, we visited a number of non-Christian homes, we saw many bright, brown-eyed little girls and we had several requests to start a school there. In a way, the obstacles seem great; there is no building, there is no place for an unmarried teacher to live, and we would have to charge fees.

The wife of the Christian minister who lives there suggested that a wealthy man who is friendly to our Mission, and who is building a house next to the one where he is living, might let us have that building for the school. His small daughter is one of the prospective pupils. The people say they will be glad to pay some fees. Perhaps we could secure a teacher whose mother is a widow, and so could live with her there. We feel that these "Macedonians" are calling to us to come over and help them, and that here is a way we may effectively witness for Christ and teach His Word. Won't you join us in prayer that the way may be opened, and that the obstacles may be surmounted, and that Christ's Name may be magnified and glorified.

Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.

HE IS RISEN!

A story is told by Jay S. Stowell in *Church School Journal*, of a man who was looking in a window of a store in a large city at Easter time, at a large painting picturing the crucifixion. Suddenly a small boy came up beside him.

"That's Jesus", remarked the boy.

The man made no reply, but the boy volunteered further information, pointing to certain figures in the painting. "Them's Roman soldiers."

After a moment he added: "They killed him."

Surprised at the boy's enthusiasm, the man asked: "Where did you learn that?"

"In the Mission School around the corner," was the reply.

The man turned and walked thoughtfully down the street; he had not gone far when he heard the boy calling after him: "Say, Mister, "I wanted to tell you that he rose again."

The almost forgotten part of the story was the best part. It is the message of triumph over death that has come down through all the centuries.

Twice have I stood in the Garden Tomb just outside Jerusalem. Is this the real tomb in which Jesus lay? No one knows certainly, but it fits the description so accurately that one wishes to think so. One old saint in Jerusalem, when asked his opinion said to me, "If it gives you any comfort to believe that this is the tomb of Christ, then go on believing it." The fact of the resurrection is of far greater importance than the location of the burial place of our Lord.

Words are meaningless to express the emotions that swept over me as I stood within that tomb. I could see everything so distinctly—The early dawn, the stone rolled back, the empty sepulcher, the linen clothes laid by themselves, the angels, the frightened women. More clearly than ever before I heard the message "He is not here: for he is risen, as he said. . . . Go tell".

The risen Christ was the heart of the preaching of the early disciples. This has been the theme of the Christian church through the ages. It is the song of joy that should be on the lips of every Christian on Easter Day 1932. "He is risen. . . . Go tell".

* * *

"WHAT SHALL I RENDER UNTO THE LORD?"

As we approach the close of the church year, which this year coincides with Easter our hearts are anxious about the gifts God's children will render unto him. Each one responsible for handling funds will be watching eagerly to see if we shall be able to maintain the work assigned to us. Not

only are we concerned for the work of the W. G. M. S. but also for the whole mission work of the United Presbyterian Church.

Shall we not as loyal members of the Missionary Society and as loyal members of the church do our utmost to meet our obligations? And shall we not in gratitude for our Risen Lord make some sacrifice for the special Easter Offering? In our Prayer Circles, in our missionary meetings, in our homes and in our closets, let us pray earnestly and often for generous offerings that the work for which we as a denomination are responsible, may not be hindered.

* * *

EFFICIENCY

Earnest in Purpose
Faithful in Service
Fervent in Spirit
Interested in Others
Constant in Attendance
Importunate in Prayer
Eager for Knowledge
Noble in Aims
Courageous in Undertakings
Yielding to Guidance.

STANDARD OF EFFICIENCY

POINTS VIII AND IX.

By Mrs. Arthur B. McBride, 847 Thorne St., Sewickley, Pa.

Point VIII. All pledges and contingent fees (W. G. M. S. Expense fund, Presbyterial Expense Fund, Isaiah 41:6 Fund) promptly paid.

How we admire a person who pays her bills promptly! There is a sense of such satisfaction which comes to one whose credit is good and whose obligations are all met at the right time.

(a) The W. G. M. S. Expense Fund is an amount which is contributed to meet the expense of the maintenance of the office of the W. G. M. S. and incidental expenses for the work. As no money ever given to missions is used for this purpose, this fund is imperative. The amount asked is five cents (5c) per member per year.

(b) The Presbyterial Expense Fund. This fund is kept by the treasurer of the Presbyterial and is used for current expenses, for the sending of delegates to the W. G. M. S. Convention and any other necessary expense involved in the operation of the work. These are called Contingent Fees in our local societies. The presbyterial decides this fee and when the problem of entertaining is before a presbyterial larger gifts are needed to defray the greater expense for that year.

(c) The Isaiah 41:6 Fund. In 1914 a resolution was presented and officially ratified at a corporation meeting: "That each presbyterial be asked to contribute a voluntary gift over and above all other contributions, to a delegate fund to be known as the Isaiah 41:6 Fund, intended to assist week presbyterials in securing representation at the Annual Convention. The fund is paid through the presbyterial treasurers to the General Treasurer not later than January 1st."

"They help every one his neighbor."

Point IX. "Annual Reports sent in on time to the proper secretaries" is the ninth point in the Standard of Efficiency. The gathering of the facts and figures of the year's work is no small task. But when we are "workers together" and each does her part the burden is not heavy for anyone. The Statistical Chain has three links, and "a chain is only as strong as its weakest link."

FIRST LINK. The Treasurer of the local society. When she receives the blank she must fill it out "completely". This report is then to be sent not later than April 5th to the Presbyterial Secretary (Recording or Statistical as the presbyterial provides) who shall compile the society reports.

SECOND LINK. The Presbyterial Secretary either Recording or Statistical. This secretary makes out her report from these individual society reports. The names of the societies are to be arranged in "Alphabetical Order", and a special effort made to have a report from every society in the Presbytery. The list this year should be checked with the Minutes of the 1931 General Assembly. The presbyterial having a report from a Women's Society in every church of the presbytery is entitled to a place on the Honor Roll and receives in recognition of this attainment a pennant. After a pennant has been won more than once, a ribbon with the numerals of the year is given to be attached to the pennant showing that the presbyterial is still on the Honor Roll for that year.

THIRD LINK. The Statistical Secretary of the W. G. M. S. The reports from the Presbyterials are received by the Statistical Secretary. To be "ON TIME" these reports must be received on or before April 15th. Last year 42 of the 56 presbyterial reports were received on or before April 15th, the remaining 14 came to her by the 20th. But alas! How many mistakes were found on some reports! How many omissions! How many incomplete and incorrect records were sent in! And two local societies sent their reports to the General Secretary on May 7th and 10th.

These reports must be compiled, together with Egypt's and India's reports and ready for General Assembly in May. So you see how dependent we are upon one another for "the whole is the sum of all its parts".

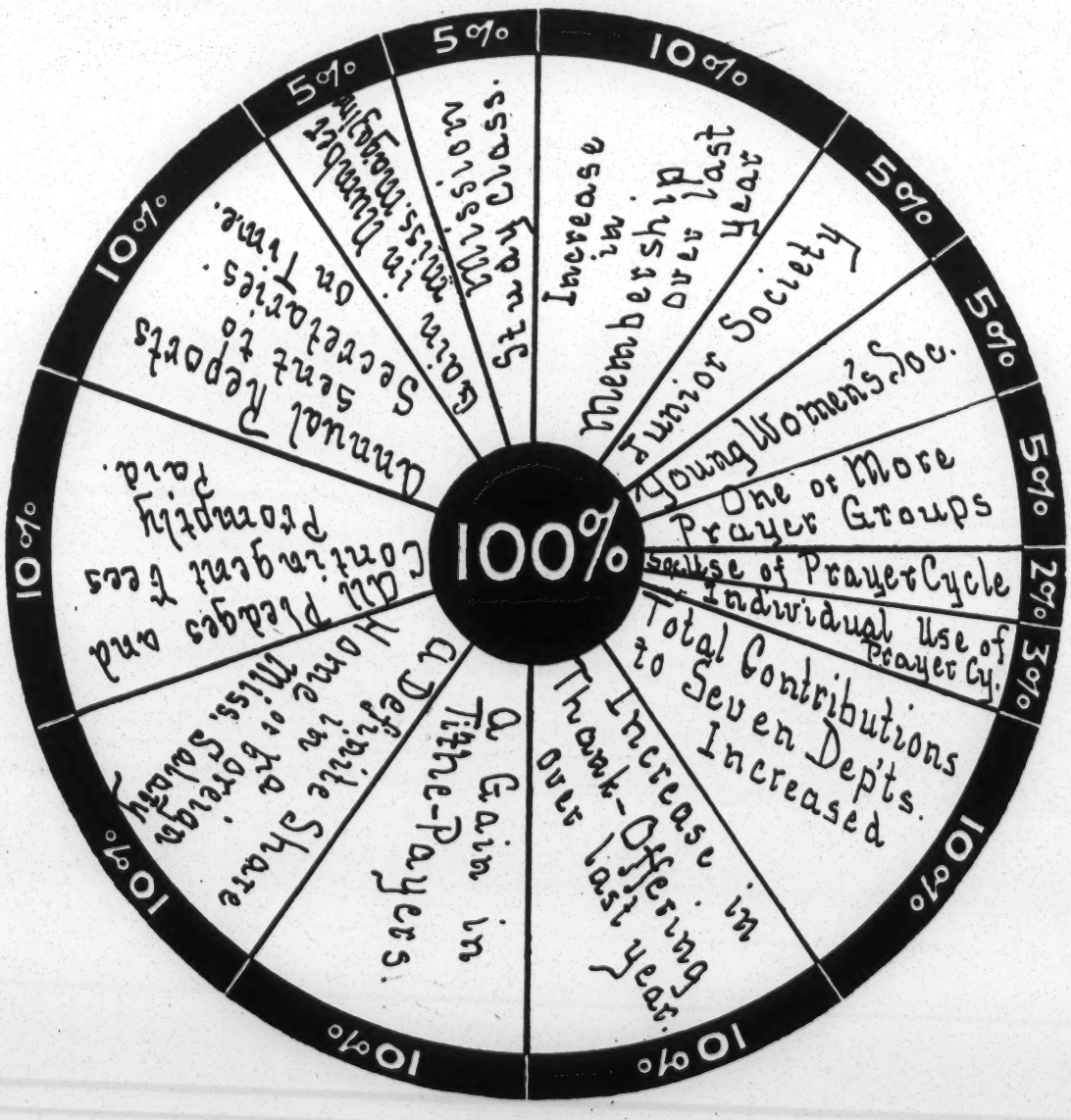
The report blanks were mailed on February 1st to every Presbyterial Secretary, and they should be in the hands of the proper officers in ample time. Special Efficiency Blanks are among the supplies this year and we are looking forward to some interesting information from them.

Let us make a special effort to have accurate, complete reports "ON TIME" this year.

Standard of Efficiency.

Earnest in Purpose	**I**mportunate in Prayer
Faithful in Service	**E**ager for Knowledge
Fervent in Spirit	**N**oble in Aims
Interested in Others	**C**ourageous in Undertaking
Constant in Attendance	**Y**ielding to Guidance

A Rating Dial of the W.G.M.S.



EFFICIENCY REPORT

Standard of Efficiency Rating

	Standard Rating	Society Rating
I.		
An increase in membership over previous year. Objective—Every woman and young woman who is a member of the congregation enrolled either as an active member of a missionary society or in the Extension department.	10%	%
II.		
(a) A junior organization.	5%	%
(b) A group of girls or young women organized and contributing to the work of the Women's General Missionary Society.	5%	%
III.		
(a) One or more prayer groups.	5%	%
(b) Prayer Cycle used in prayer groups and monthly missionary society meetings.	2%	%
(c) A Prayer Cycle provided for each member of the society and its daily use encouraged.	3%	%
IV.		
Total missionary contributions increased over previous year and designated for the seven departments of work, viz.: Foreign, Home, Freedmen's Indian, Parsonage, Ministerial Relief, and Temperance and Reform. (Budget Card and Envelope system recommended.)	10%	%
V.		
Increase in Thank Offering over previous year.	10%	%
VI.		
A gain in tithe payers in society. Use of tithe pledge cards recommended.	10%	%
VII.		
A definite share in Home or Foreign Missionary's salary.	10%	%
VIII.		
All pledges and contingent fees (W. G. M. S. Expense Fund, Presbyterial Expense Fund, Isaiah 41:6 Fund) promptly paid.	10%	%
IX.		
Annual reports sent in on time to proper presbyterial secretaries.	10%	%
X.		
(a) A gain in number of Womens Missionary Magazine subscriptions, or "A Magazine in every home in the congregation."	5%	%
(b) A mission study class apart from the society program. School of Missions recommended.	5%	%
Total Rating	100%	%

THE CHALLENGE OF OUR JUBILEE YEAR

April 1, 1932—April 1, 1933

First—A more complete organization for various ages;
Second—A deepened spiritual life;
Third—A conscientious stewardship;
Fourth—A clearer vision of the need of missions;
Fifth—A devout expression of gratitude in gifts and service.

MORE COMPLETE ORGANIZATION

By Mrs. J. D. Sands, Pittsburgh, Pa.

In looking forward to the celebration of fifty years of service of the Women's General Missionary Society of the United Presbyterian Church, the Convention of 1930, held in Greensburg, Pa., decided to celebrate the Jubilee in 1933. To this end the committee there appointed has given the "Challenge of our Jubilee", the first objective of which is a MORE COMPLETE ORGANIZATION.

When this General Society was organized in 1883 it consisted almost entirely of women's societies banded together for the purpose of doing more effective service in building up Christ's Kingdom. At that time there were 251 congregational and 11 Presbyterial societies with a membership of 8548 reported.

Forty years ago the children of the Church were organized into the Junior Missionary Society under the care of the women to be trained for service and interested in the little brothers and sisters all over the world that they might know of a Saviour's love. Then in 1902 the young women of the Church entered more actively into the work and a General Secretary was elected to develop and arouse in them greater interest in missions.

During all the years there has been a steady if not phenomenal growth in societies and membership but the desired goal of every woman in the Church a member of the missionary society has not yet been attained. Only about one-third of the women are enrolled and interested in the work. What a wonderful impetus would be given to the Lord's cause if the other two-thirds could be enlisted and add their efforts and prayers and gifts!

The work of the past fifty years has been wonderfully blessed in the saving of souls and the extension of the Kingdom. It is a marvelous thing that the women of India and Egypt, who fifty years ago had not even heard of Jesus and His love, are now banded together just as the women of the home Church in missionary societies with 6840 members in 180 societies, almost as many as were in the Women's General Society fifty years ago. Those women are telling others of the Christ and striving to build up His Kingdom just as we are who have had so many higher privileges and opportunities.

Can we not make this Jubilee Anniversary count for tremendously more in the years to come than in those of the past? Almost all the leaders of the early days have gone to their reward and it remains for us of this generation to carry on more earnestly, that the day may soon come when all people shall know the Lord.

Let us endeavor with renewed zeal to make the last year of the fifty the best ever, to enlist every woman, every young woman and every child in this work which is so worth while.

This is a day of Clubs and women of the Church and out of it are keen for clubs of all sorts—Travel Clubs,Civic Clubs, Book Clubs, Political Clubs *ad infinitum*. Many of these are worth while but none more so than the Missionary Society which can be the whole list in one. Why not make the meetings so interesting that a woman attending once will not want to miss a meeting? What could be more interesting than the wonderful old countries in which we serve across the seas and the various people in our own land?

Will not you women of the W. G. M. S. make it your aim this year to enlist every woman and child in your own congregation in our work to carry the message of salvation to those who know not the love of Christ? Will you not give special attention to the young girls and children for they are the hope of the Church and should be trained for active missionary service.

Will not every Presbyterial give all encouragement and assistance possible to auxiliary societies and try to have complete organization in every congregation in its bounds? Let your aim be a Women's, Young Women's and Junior society in every church.

THE NEED OF RELIGIOUS AND MISSIONARY EDUCATION FOR OUR CHILDREN

By Mrs. W. R. McMunn, Oakdale, Pa.

It has often been said truthfully, that the greatest asset of our nation is its children. The greatest asset of the church also is the children who are in its care. The chief concern of the church should be the moral and religious welfare and training of the younger generation. The great work of the church in the world today, will tomorrow be overthrown and lost, unless the children of today are brought into it and trained to go forward with that work. Any church that neglects its children may soon expect to close it's doors, for in a few years there will be no one to enter. Every child needs the moral and religious teaching the Bible contains to enable him to withstand the countless evil influences about him. He cannot grow up to become a good and useful member of society unless the principles of religion have been early planted within his mind and heart and carefully nurtured.

The home should have a large part in this education. Christian parents take solemn vows upon themselves when they present their children in baptism and we trust that most of them faithfully keep their vows; yet it must be admitted that family religion is not kept up in many homes as in former years when family prayers were held daily and when the catechism was learned by every child. Parents give every attention to the physical needs of their children. Frequent visits are made to the dentist, to the throat and eye specialists that any physical defects may be corrected. Matters of secular education are carefully attended to, yet often there is a failure on the part of parents to realize the spiritual needs of their children. The desire to "get on" in the world and to have their children "get on" has blinded the eyes of many to the fact that there is no true success nor happiness in life with God left out. Lasting impressions for good are made upon the hearts of children by parents whose voices are heard daily in scripture reading and prayer. The memories of these prayers and the godly example of such parents remain a precious heritage and an inspiration through life. We are told that even the babe in it's cradle, is influenced by the prayers of it's mother as she bends over it.

The religious training given in the home should be emphasized and added to by the church in the Sabbath School and the Junior Missionary Society. Much scripture and many facts concerning Bible truths are fixed permanently in the minds of the children by constant repetition in concert. Not only are these truths to be fixed in the mind, but so applied to the lives of boys and girls that they become daily a lamp unto the feet and a light unto the path. Again, there are in every community many children whose parents are not church members and whose home influences are not Christian. The church is responsible for these as well as for the children of her own families. The Sabbath School as an organized force for religious education has been at work for many years. It was first begun in the year 1780 by Robert Raikes whose interest in the neglected children of his community in Gloucester was aroused by seeing their neglect, their desecration of the Sabbath and by hearing them profanely swear. He was rewarded for his efforts by seeing whole communities completely changed. The same great need exists as truly today when it can be said that there are twenty millions of children and young people in our land who are receiving no religious training of any kind and who are absolutely ignorant of the Bible and of it's precious truths. This lack of any religious training is responsible for much of the juvenile delinquency of the present time. There is no cure for youthful crimes except the religion of Jesus Christ applied early to the life of the growing child. Many other methods and plans have been tried. Public playgrounds and parks have been helpful. They may mitigate crime, but nothing can cure it aside from the gospel. Religious training therefore also becomes a patriotic duty.

The church of the future, as well as the church of today, must have a membership that is educated in religious truth. It must not only know of

it's duty, but it must be filled with a moral purpose and resolve to do that duty. It must not only know of the work that it should do, but also how best to accomplish that work. Men and women of prayer and spiritual power, of generosity and executive ability are needed and always will be needed, if the church is to continue in the world. There must be consecrated, trained teachers and leaders. These can only be provided through the careful, prayerful education of the children and youth coming under the influence of the church. Dr. S. Parkes Cadman recently said in a radio address that education is ninety-eight per cent of every lasting reform. The children of today will carry out the needful reforms of their day, if we teach them now to realize the need of these reforms and inspire them with a desire to overcome evil and wrong doing.

One of the greatest tasks confronting the church today is the need of missions at home and abroad. When we think of the millions in all lands who are still without Christ, we are appalled. A greater effort than has yet been made to reach these unsaved millions is necessary if they are to be won to Christianity. This need is a great challenge to the youth of the church who gladly respond when they are brought to a realization of it. The missionary program of the church is supported by the gifts and prayers of a very small percentage of its membership. It is often most difficult to interest older people in missions. This is not true of the children. They are easily interested in the mission study lesson which teaches them about the people who live in other countries. Their tender hearts are easily touched. They offer earnest prayers for the boys and girls who do not know and love Jesus and they bring their offerings to send them the gospel. The church must give the children the inspiration of the gospel and the missionary impulse, if she would forward and advance the work of Christian missions.

Roger W. Babson the well known statistician says, "The following statistics will illustrate how immensely important is the church's asset of young people. Every year, in the United States alone, there are over a million and a half new listeners to hear the church's message. Every year that tremendous new group leaves the rank of infancy and becomes old enough to be appreciative of the church's teaching. This interest in church work can very advantageously teach the lesson that has been learned on numerous occasions by all successful business men, that the public is not a fixed gathering to whom a message can be given once, but rather an endless procession, passing by, to whom the message is ever new.

"This means that the church at all times must give the utmost attention to the young people. The older people have lived so long with the great truths of church and religion that they have fallen into the feeling that these truths are equally well known to all. We forget the on-coming streams of young people to whom the story is as fresh and new as it was to us in the first glow of discovery."

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

ANNUAL PRESBYTERIAL REPORTS

Here follows a list of Thank Offering reports that have been received since the list appeared in the February Magazine:

PRESBYTERIAL	SECRETARY	DATE RECEIVED
15. Colorado	Mrs. Eva Eckerman	January 7, 1932
16. Delaware	Mrs. Robert Chambers	January 7, 1932
17. Kiskiminetas	Ethel V. Ashbaugh	January 7, 1932
18. Big Spring	Mrs. John Hunley	January 8, 1932
19. Idaho	Mrs. D. L. Durbin	January 8, 1932
20. Kansas City	Mrs. T. S. Evans	January 9, 1932
21. Keokuk	Mrs. E. J. Clark	January 9, 1932
22. Puget Sound	Mrs. J. H. Tucker	January 9, 1932
23. Wheeling	Mrs. John Bickett	January 9, 1932
24. College Springs	Mrs. J. R. Blair	January 11, 1932
25. Nebraska	Mrs. Bruce McCullough	January 11, 1932
26. First Ohio	Mrs. W. M. Stewart	January 12, 1932
27. Southern Illinois	Mrs. Frank S. Torrens	January 12, 1932
28. Boston	Laura M. Stewart	January 13, 1932
29. Cedar Rapids	Mrs. J. B. Pollock	January 13, 1932
30. Indiana	Mrs. E. A. Smith	January 13, 1932
31. Los Angeles	Mrs. Helen R. Hope	January 13, 1932
32. Muskingum	Mrs. J. K. Montgomery	January 13, 1932
33. Wisconsin	Mrs. E. E. Beattie	January 13, 1932
34. Monmouth	Mrs. F. E. Hyde	January 14, 1932
35. Ohio Northwestern	Mrs. Kemp Carter	January 14, 1932
36. Steubenville	Mrs. H. B. Haverfield	January 14, 1932
37. Rock Island	Mrs. Edward D. Witt	January 14, 1932
38. Allegheny	Mrs. S. H. Jamison	January 15, 1932
39. Butler	Mrs. B. R. Williams	January 15, 1932
40. Mansfield	Mrs. J. W. Milligan	January 15, 1932
41. Westmoreland	Mrs. Christy G. Shaw	January 15, 1932
42. Cleveland	Mrs. J. A. MacDonald	January 15, 1932
43. Des Moines	Mrs. W. J. Stewart	January 15, 1932
44. Tennessee	Mrs. B. B. Evans	January 15, 1932
45. Arkansas Valley	Mrs. Eva Stewart	January 15, 1932
46. Caledonia	Mrs. Neil Cameron	January 15, 1932
47. Conemaugh	Mrs. L. H. Miller	January 15, 1932
48. Monongahela	Mrs. B. M. McCartney	January 15, 1932
49. Argyle	Mrs. Joseph Randles	January 18, 1932
50. Chicago	Mrs. R. C. Gibson	January 18, 1932
51. San Francisco	Margaret H. Scott	January 18, 1932
52. Hudson	Mrs. Hilda F. Park	January 19, 1932
53. New York	Mrs. A. R. Slocum	January 26, 1932
54. Frankfort	Mrs. John Mercer, Treasurer	February 1, 1932
55. Mercer	Mrs. J. W. Tait	February 3, 1932

Life Members

SENIOR LIFE MEMBERS
$25.00 each.
(Continued)

357. Cora Davis, In Memoriam. By her husband, W. S. Davis, Atlantic, Iowa.
358. Clara Aten, Hamilton, Ohio. By W. M. S.
359. Mrs. Ray M. Davis, Ezel, Ky. By her husand, Rev. Ray M. Davis.
360. Mrs. Mary Wright, In Memoriam. By W. M. S. of Morning Sun, Ohio.
361. Dr. R. H. Hume, In. Memoriam. By Mrs. Jennie Woods and Zella McDill, Morning Sun, Ohio, in memory of a childhood pastor.
362. Mrs. John Groves, In Memoriam. From Birmingham, Mich., L. M. S.
363. Mrs. Anna Harbison, In Memoriam. From Birmingham, Mich., L. M. S.
364. Flora Harmon, Grove City, Pa. By the J. M. C. of Grove City.
365. Mrs. Robert Stark, Steubenville, O. By Mrs. George Ewing.
366. Mrs. J. W. Buck, Bergholz, Ohio. By Scroggsfield W. M. S.
367. Mrs. R. S. Donaldson, Mechanicstown, O. By Scroggsfield W. M. S.
368. Ada Carlile, Philadelphia, Pa.
369. Mrs. Mary A. Boyle, Oakdale, Ill. By her children.
370. Mrs. D. W. McNaugher, Pittsburgh, Pa.

CORRECTION

Life Directorship in the February Magazine should read: Miss Eleanor Sawyer, In Memoriam. By the Foreign Missionary Socity of the First U. P. Church, N. S., Pittsburgh, Pa.

THANK OFFERING LEAFLETS
1932

Saro's First Thanksgiving ..... Miss Agnes Ballantyne
Why Barketi Was Thankful ..... Miss Emma Dean Anderson
The Home Council—The Thank Offering Box ..... Miss Davida Finney
A Thank Offering Service in Assiut ..... Miss Mary L. Thompson
Egyptian Givers ..... Miss Elizabeth R. Balleny
The Thank Offering—What It Is—What It Does ..... Mrs. O. H. Milligan
Why I Give A Thank Offering ..... Mrs. John P. White
What Is A Thank Offering? ..... Miss Ida B. Little
Our Thanksgiving and Praise—Book Mark ..... Mrs. O. H. Milligan
Egypt's Thank Offering Story ..... Mrs. Grace G. Finley
Life Directorships ..... Mrs. H. C. Campbell
The Christian's Song of Thanksgiving ..... Mrs. Mary Clokey Porter
Mrs. Morgan's Quarter ..... Kate Summer Gates
History of the Thank Offering ..... Mrs. O. H. Milligan
Faith In The Unseen In Giving ..... Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering ..... Mrs. Walter M. Hopping
An Appeal From a Thank Offering Box—Poem ..... Mrs. A. J. Carnahan
The Thankful Heart ..... Mrs. John W. Bickett
The Little Blue Box—Poem ..... Mrs. Mary Clokey Porter
Give Christ the Best—Poem ..... Selected
Enlarged Gifts ..... Mrs. Mary Clokey Porter
27 Questions and Answers for Secretaries ..... Mrs. O. H. Milligan
Thank Offering Season in Egypt ..... Miss Minnehaha Finney
How to Settle the Missionary Problem ..... Willis R. Hotchkiss
Life Membership Fund ..... Mrs. J. B. Hill
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set) .... Mrs. Arthur A. Charles
The Evolution of the Jug Habit ..... Miss Jane Martin
Duties of a Thank Offering Secretary ..... Mrs. O. H. Milligan
Lost Thank Offering Boxes.
At Life's Daily Crossing ..... Mrs. O. H. Milligan
Gratitude ..... Mrs. O. H. Milligan
Prayer Our Best Preparation ..... Mrs. O. H. Milligan

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Rock Island Presbyterial—Hanover Mary E. Baird Missionary Society—14 members. Mary E. Kilpatrick, president.

Allegheny Presbyterial—7th N. S. Pittsburgh Y. W. M. S.—Viola Marks, president.

Cleveland Presbyterial—6th Cleveland Y. W. M. S.—15 members—Mrs. P. L. Snowberger, president.

Philadelphia Presbyterial—Boulevard Ever Willing Circle—13 members—Eleanor Bailey, president.

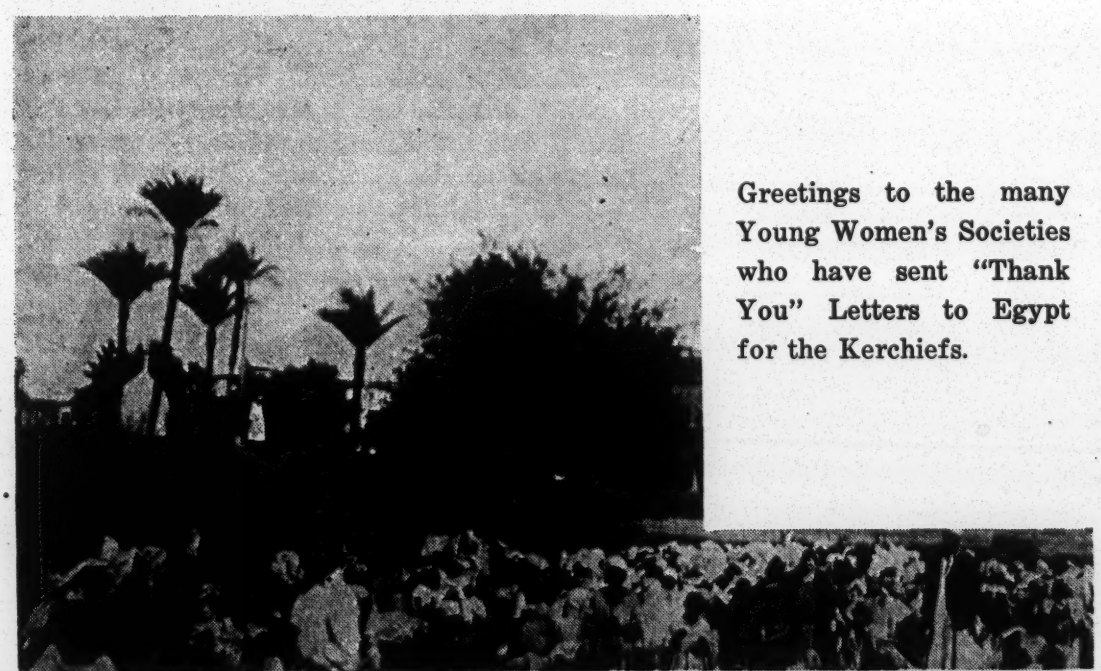
Philadelphia Presbyterial—Wynnefield Turnbull Teen Age Circle—22 members—Dorothy McClurken, president.

Philadelphia Presbyterial—Wynnefield McLeod Newlands Y. W.—12 members—Pauline Hayback, president.

Philadelphia Presbyterial — Mayfair Jane Lamont Y. W.—12 members—Elizabeth McClain, president.

Philadelphia Presbyterial — 1st Germantown Girls' Circle—Jean McAmbly, president.

Wheeling Presbyterial — Martin's Ferry Marguerite McClellan Circle—16 members—Betty Grey, president.



Greetings to the many Young Women's Societies who have sent "Thank You" Letters to Egypt for the Kerchiefs.

This picture was taken at Samanoud which is a Delta town. One of the industries is "block printing" and dyeing of the Kerchiefs which have become so familiar to Y. W. Societies. This picture shows hundreds of variously colored kerchiefs spread out on the weeds to dry, looking like a gay flower garden. Miss Elizabeth White, a week-end guest of Miss Finney on the Delta Car and Miss Victoria Hanain, a Bible Woman are standing in the center of the group.

Cut furnished from Mrs. George Moore Memorial Fund.

Butler Presbyterial—First Butler Y. W. M. S.—20 members—Anna McGlincy, president.

A fine list of new societies is it not? Good work is being done in Philadelphia for of course so many new organizations did not come without thought and effort on the part of a good many different persons. Not every community has the same amount of material upon which to work to be sure yet we are responsible for doing our best where we live. Please report all new societies promptly.

An effort is being made to discover the reason for any society having failed to report last spring. In nearly every case an answer has been received. This note is being read about *March* 1. Please be sure that your society has its report in on time. Let no society rest content until its report is off!

AS TO NON-REPORTS

This note should reach you or some one in your society before you turn your annual report over to the Y. W. secretary of the presbyterial,—before *April* 5. By means of notes and cards of inquiry, reasons have been given for practically all delinquents. But the reason for mentioning this now is to give you a final reminder that we hope EVERY society will be reported this year. If for a good reason the society has been disbanded, please send that information to the Y. W. secretary of the presbyterial. If the society name has been changed during the year, please tell her so. If the society has merged with another society, say so. In any case, make sure all necessary information reaches the proper party. DO NOT FAIL TO MAKE A REPORT! AND BE SURE IT IS IN ON TIME!! APRIL 5 FOR CONGREGATIONAL SOCIETIES!

YOUNG WOMEN'S SPECIAL FUND

Deficits are not heartening to one in her private account nor are they encouraging to a group of individuals as a missionary society or any other organization. However, we are becoming more or less accustomed to the sound of the word and perhaps the shock is not quite so appalling as when first experienced.

The Special Fund needs a boost. We trust that no individual or society able to fully meet its askings shall hide behind the word stringency,—the cause of deficits. It is hoped that every individual or society shall give as it has been prospered. To do less will but invite disaster. The report as presented January first runs as follows for the years including 1914 to the present, only 1916 being absent: $620, 707, ..., 855, 1167, 944.50, 1123, 1308, 1448.50, 2058, 1743, 1946, 1670, 1785.75, 1594.-50, 1599.50, 1621.25, 1573.60, 1209.50.

Frequently requests come for special information on the *work of the Y. W. M. S.* Answer is made that the only *separate work* under the care of the young women's societies is that undertaken for the *special objects* covered by the *name* of *Young Women's Special.* Otherwise the Y. W. societies support the same work as the women's societies. To what sources shall societies go for information on the subject? *The Womens Missionary Magazine,* the *Junior Missionary Magazine,* the *Christian Union Herald,* the *United Presbyterian* all give interesting information. Especially are the pages of the two magazines rich in news that missionary societies desire to know. An effort has been made to have news from each Special worker at least semi-annually. Press of work and the great distances by which we are separated sometimes interfere with regular response. However, find the mention of the names of the Special Workers at the head of the Y. W. Department monthly. Secure a "Departments of Work" leaflet for postage from the Literature Department of the Board at 904 Publication Building, Pittsburgh, Pa. It will give you the work of the W. G. M. S. in a nut-

shell. The July number of *The Womens Missionary Magazine* always gives a close-up of many of the missionaries and much of the work of the fields. Follow the "Correspondence" that appears regularly in the Magazine. It is interesting. It comes also in the *Junior Magazine* and "news" page of *Christian Union Herald.* Many leaflets in Board rooms will give invaluable information.

SOME PRESBYTERIAL DOINGS

Miss Sadie E. Smith, 43 Belmont Ave., Springfield, Mass., who is Bulletin secretary of Boston Presbyterial has sent a copy of that paper. It contains a number of good points, some of which have been culled.

New resolutions are regarded as good *if* they are kept. The suggestion is to not make so many if they will prove a burden but make one or two good ones and see if they may not bespeak a new year of the very best.

In one congregation, each missionary society gathers its contingent money by means of a birthday box. Another society held a birthday party when each member gave a penny for every year of her life, dropping the pennies as she recited a verse of Scripture.

A temperance pageant, "A Cloud of Witnesses", was presented by sixteen ladies. Mrs. Repealist, Mrs. Indifferent and Mrs. Appealist were all there as well as witnesses from India, Egypt, etc! At another meeting of this society the "Urn of Destiny" was presented.

The opinion seems to prevail that pageants bring the truth more forcefully than the same amount of material given in addresses.

One of the very faithful presbyterial officers having moved south was presented with a "friendship calendar" containing something for every day, the items coming from many societies in the presbyterial. This went to her as a holiday remembrance. What a fine time she has been having looking into the faces of these friends by means of her memory and the words she reads day after day! It is well to show appreciation for service rendered while those we would honor are still in the flesh.

PLAYING THE GAME

Have you ever participated in or looked on during play supervised by an expert? Of course you have full acquaintance with play as it occurs in the neighborhood, the bunch or the gang being the participants. There is a leader to be sure, but he is not trained. In both cases there is much movement and noise a-plenty. In other points, there is little in common. No arguments arise when under an expert. "I will" or "I won't" have no place here. No person stands out as the star of the group unless he is able to remain firm in a game of elimination. Even then it is being a part of the game and the result is a victory for his side in the contest. No lagging is permitted. Strict obedience is required. The whistle must be obeyed.

One hundred and fifty under skilled leadership make no more confusion and cause much less annoyance than a half-dozen in unorganized street play. Can you hear the gang yell? Do you see community laws being sacrificed by the latter?

The difference between the two types of play lies in the leadership, trained or untrained,—for leader there is even in unorganized play! With the untrained leader, it is a matter of being more robust or swift or enterprising and, of course, a certain amount of personality. The trained leader must have personality along with his training. His leadership benefits the group, is a community welder. His purpose is to help others to reach a point, not to gain skill for himself.

In these days of turmoil coming from many causes, perhaps the outstanding one is the nations of the

earth have not learned to work and play together. Not all of these know that there is a Person whose leadership will make all men "dwell together in unity". Then, national groups seem to prefer to play their own little games, settle their own differences in their own way, hence the confusion, ill feeling, suspicion and hatred that we are told prevails. An ill spirit is thus fostered which destroys any gains toward a world community spirit. A rivalry is set up,—an unjust one,—life is made drab and hearts sad. Only the Prince of Peace, the true Leader of men, is capable of leading harmoniously in the great game of life.

We wonder at the absence of cooperation in some congregations, among members of a Christian community, in some missionary societies where interest is at a low ebb. If in each case all were playing the game under the expert Leader,—the only One who knows just how to proceed, —the happy results of the game of life would be realized.

Some of the results of playing the game under good and wise leadership are to reduce to a minimum, selfishness; to stir up community spirit; to crowd out unworthy thoughts; to be alert to good impulses or motives; to establish a unity of spirit without which no organization can successfully function; to encourage each one to do his best all the time.

"Follow the Leader" would be a good game for every missionary society to engage in. By this is not meant the following of any officer or secretary merely but rather to follow Him who said "If ye love me, ye will keep my commandments".

There is a standard set of rules for life's game,—up-to-date although centuries old,—God's Word. The "crown of life" goes to those who play well, those who are "faithful unto death". Play the game according to the "rules" and happiness is assured to all.

Methods

Requests come asking how to interest young girls not allied with the missionary society, in having an organization of their own. The Roma Beatty society of Martin's Ferry, Ohio, sent in a partial report of how it did it,—this to the secretary of young women of that district, Mrs. James C. Lewis of West Alexander, Pa. "In October the Roma Beatty society had a "Little Sister Party" at which time we entertained the younger girls of our church and told them about the new society we planned to organize. In November the committee of three—called a meeting of these same girls. Only eight girls came to the first meeting. Our second meeting was attended by sixteen! They chose the name 'Marguerite McClellan Circle'. 'Christ Comes to the Village', the foreign text book is being studied by the girls."

An unusual occurrence in the list of officers is to have *twins* as the *president* and *secretary!* They are Betty and Nancy Grey. Does any other society have such a record?

Have you ever heard that sometimes a W. M. S. not only gives no aid to the formation of a young women's society but actually opposes its organization? It does seem strange that this should be. You would think that every woman would be eager for her daughter and the daughters of others to have every opportunity to develop in knowledge and service. We are inclined to believe that very few such societies exist though. First Butler W. M. S. is given the credit for its new Y. W. M. S. A committee from the W. M. S. was appointed and it was successful in effecting a fine organization. The Y. W. secretary of the presbyterial was very graciously

invited to be present at the meeting when plans were formulated and the project launched. This question arises,—do the presbyterials make the best use of their secretaries? Is opportunity afforded your Y. W. secretary to be in every society as nearly as possible in the course of the church year? Perhaps an invitation from your society would be appreciated by her. She may feel a little diffident about inviting herself!

The following poem appears in the year book of the W. M. S. of the Ben Avon, Pa. church, a set of verses well worth pondering. The lines were written by Nixon Waterman.

"We shall do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry a tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander berth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed today?

We shall reap such joys in the by-and-by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask;
But here and now do we do our task?
Yes, this is the thing our souls must ask,
'What have we done today'?"

An information page in the early part of the book should give no excuse to the members for ignorance as to the time for meetings, society, presbyterial or the General Missionary society convention.

Current events formed the topic for one day, four different women being responsible for five minute talks on our four foreign mission fields. Could you talk five minutes on any one of the mission fields?

The Orphans' Home received a visit from this society. Stewardship formed the basis for study at one meeting. Two luncheon meetings were held.

Mrs. Wm. T. Lytle, 220 Ridge Ave., Ben Avon, Pa., can give any further information.

Bible Readings

491. Luke 11:9,10.
492. Ezek. 40-48.
493. Gen. 3:22.
494. Rev. 2:7.
495. Lev. 3:17.
496. Dan. 1:15.
497. 1 Sam. 16:17.
498. Matt. 24:35,36.
499. Rom. 6:23.
500. Rom. 8:1.
501. Where found,—"Heaven and earth shall pass away, but My words shall not pass away?
502. Where is the Bible likened to a lamp?
503. What young man was taught in the scriptures from a child?
504. Why are Christians to wear God's armor?
505. What prophet said that soulwinners shall shine as the stars forever?
506. Where recorded that "some that sleep in the dust shall awake to everlasting life and some to shame and contempt"?
507. How often was Israel commanded to give the land a year of rest?
508. How long was Judah kept captive in Babylon according to Jeremiah?
509. "It is appointed unto men once to die, etc."—where found?
510. Where stated that men love darkness rather than light, their deeds being evil, so are condemned?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary,
Columbia Hospital, Penn and West Sts., Wilkinsburg, Pa.

In the providence of God India has been called to suffer another great bereavement and loss in the going home of our beloved brother, W. T. Anderson, D. D., on January 21st. He had been in poor health for some time but had seemed to be improving so was making arrangements for himself and his wife to come to the home land. On the way they intended to stop off in the Sudan to visit their son Lowrie and his family, but the Lord had other plans.

Dr. Anderson had a wonderful gift for dealing with Moslems. The Holy Spirit seemed to give him just the right message and if at any time there was a man who had confessed the Lord Jesus Christ but afterward went back to his old religion Dr. Anderson was always sent to interview that man. As a rule his efforts were signally blessed so that he was able to convince the man of his mistake.

The sympathy of the Women's Board and every member of the United Presbyterian Church who knew the Andersons goes out to Mrs. Anderson and the children. How glad we are that there are two daughters in India to help the mother in sustaining this irreparable loss! We must all think of his happiness in the presence of the Lord Whom he served so long and so well and of the numberless redeemed souls that heard the story of life from his lips. "Precious in the sight of the Lord is the death of His saints;" and "Their works do follow them."

In the Spring of 1922 Mary Frances Herron of Sterling, Kansas, was elected to go to the Sudan. She sailed in September of that year and reached the field October 7, 1922. She was located at the G. B. S., Khartum North, where she rendered efficient, harmonious, and consecrated service. July 21, 1927 she arrived in the home land on her first furlough, having made for herself a splendid reputation and proved that the Lord had used her as a soul winner. In 1922 The Arkansas Valley Presbyterial began to pay $600 a year toward her support and this they continued to do during her whole term of service.

In June 1928, Miss Herron was married to Mr. Arthur Hirst of Khartum, Sudan, and an employee of the British Government in the Post and Telegraph Department. Mr. Hirst was located at Wad Medani, where they had a nice home and where little Billie was born. Although she was separated from the Mission and the missionaries, she was not separated from the Master. All about her were women who needed to hear the Story of Jesus and it was her joy to give all the time she could to telling this Story to these who had never heard of Him.

Word came to us just last week that she had contracted malaria and pneumonia and after a very few days was called from labor to reward on January 2, 1932. As soon as the missionaries heard of her illness a party of them started at once for Medani to learn how she was getting along. Our beloved Dr. Giffen was with the party and all were shocked and grieved to find upon arriving that Mrs. Hirst had winged her flight to Heaven at 3:00 a.m. that day. They had a service at 5:00 that afternoon, conducted by Dr. Giffen, and the body was laid to rest in the nice grassy cemetery near by. Surely the Lord planned that Dr. Giffen should go, although he did not know for what service he was so badly needed. Mrs. Hirst's name is a household word in many of the homes of Khartum North and we are sure that in the Better Country she will meet many to whom she taught the Story of Everlasting Life. One by one the Lord calls His saints to be with Himself. The sympathy of all who knew

Mrs. Hirst goes out to her bereaved friends in Sterling, Kansas. We pray that the Lord may give them the "peace that passeth understanding."

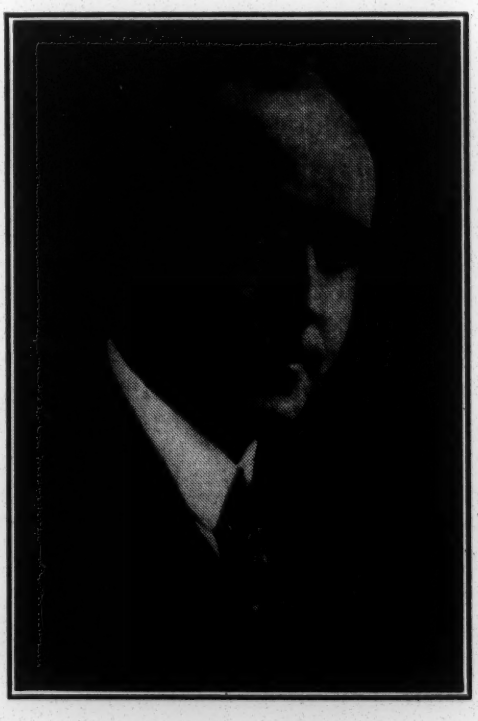
INDIA

You will all be happy to learn that on January 26th Mrs. H. C. Chambers sailed for India accompanied by a

ELIZABETH F. McCONNELL, R.N.
Cut furnished from Mrs. George Moore Memorial Fund.

new recruit, Miss Elizabeth McConnell, R. N. All who know Dr. and Mrs. Chambers are delighted to think they are to be together again and have their lovely Christian home in India; it is always a refuge for the weary and homesick and a bright and shining light in a dark land. Miss McConnell is a graduate from the Training School of the Women's Medical College in Philadelphia, Pa. She is unusually highly recommended and has for years been a member of Dr. W. M. Anderson's congregation. Many of our readers will recall that he is a member of the Board of Foreign Missions. We are so glad the Lord planned that these two missionaries should take that long journey together. If Mrs. Chambers needed any care it was an advantage to her to have a trained nurse along with her and Miss McConnell in turn would find it very pleasant to be associated with such a motherly Christian woman who would be able to tell her all about the hospital work in India and a thousand and one other things that a new missionary is eager to learn.

We think one of the last things our lamented George B. McClellan did was to make the sailing arrangements for these two missionaries to India. The line upon which they sailed did not go directly through; they were to change at Marseilles on the night of February 5th and connect with the CITY OF VENICE on the 6th, going direct from Marseilles to Bombay. Dr. W. B. Anderson went with these two to the ship to see them start on their journey and was delighted to find they had a beautiful cabin with bedsteads and a private bath. In other words the Company for some reason or other had given them a millionaire's accommodations at a missionary's price; but how glad we were to know how well they were taken care of in the initial stage of their journey! Mrs. J. C. Alter and Miss Lillian Robertson and Mrs. J. Campbell White, all of New York City, went to the hotel to see them off and bid them Godspeed as they started as ambassadors of Jesus Christ to



MR. GEORGE McCLELLAN
Transportation Agent, Board of Foreign Missions, who died January 2, 1932.
Courtesy The United Presbyterian.

the dark land of India. We are delighted to learn that these three ladies in New York were so interested that

they took time to go with words of cheer and encouragement and prayer before they left the home land. In the next number of the Magazine we hope to be telling you all about their arrival. Surely Mr. McClellan was greatly missed that day, but the Master Whom he loved and served so well makes no mistakes.

Another well-deserved honor has come to our beloved Dr. J. P. Simpson of the Good Samaritan Hospital in Jhelum. She had already received some kind of a medal, the title of which I cannot remember, but this time she has been awarded the *Gold* Kaisar-i-Hind medal from the Government. It was greatly regretted that she was not in India to receive it in person. It was a great occasion when the enconiums which accompany it to the recipient were presented at a public meeting. Of course all our missionaries attended. Surely the Lord honors those who honor Him and these people in India, few of whom would agree with Dr. Simpson in the God she worships, recognize her unselfish, consecrated character and so conferred this honor upon her. The congratulations of every United Presbyterian woman are hers. We are delighted to know that she made herself of such public importance that this rare honor was conferred upon her.

Of course you are all delighted with the picture of our new Memorial Hospital in Sialkot which was in the last issue of the Magazine. We are eagerly awaiting the plans which are being prepared for the Chapel of that institution, which is to be a separate building. It will be erected in memory of our beloved Mrs. W. B. Anderson who worked for thirteen or more years in the land of India, as a missionary's wife. It was estimated that this Chapel could be built for about $5,000 and notwithstanding the world-wide financial depression the Young Women's Missionary Society of Philadelphia Presbyterial secured almost the necessary amount in cash and turned it over to our Treasurer. Shortly after that the Monongahela Bank closed its doors and the money is still tied up but we do not expect to lose a dollar of it. As soon as these plans come and are approved by the Board, if there is an elevation accompanying the plans, we will try to print a copy in the Magazine so that you may see how the Church abroad delights to honor those that honor Him.

EGYPT

Miss Anna Y. Thompson is still in the hospital but is able now to attend to her correspondence, very much to her pleasure. Her devoted friend, Mrs. Coventry, had a breakdown so was for three weeks or more in the hospital as a patient. According to the last word, she was recovering; we hope by this time she has regained her normal health. She has so much consecrated energy that like many others of our missionaries, she fails to realize she is tired until she breaks down and an enforced rest is necessary. We ask your prayers in her behalf.

Miss Jane C. Smith, who is an "R. N." and has rendered such splendid service in Child Welfare work in Egypt, is booked to enter a Children's Hospital in Pittsburgh in March to take a three month's course in work exclusively for children. She thinks that will be of great service to her when she returns to Egypt.

Miss Leota Cabeen stopped off in Pittsburgh and called to see the writer in Columbia Hospital some two weeks ago. She was on her way to the Kennedy School of Missions where she intends to take a semester's course of study. She has written me since that she confidently expects to derive great benefit and help therefrom.

SUDAN

You will be sorry to learn that Miss Aulora McIntyre broke one of the small bones in her leg just above the ankle. This will confine her to bed for some time but she is by no means idle. She is making use of the enforced rest to plan out advance work

which has been on her mind for some time. We hope and pray that this bone may speedily unite and allow Miss McIntyre to be as active and energetic in the Master's work as ever.

A Conference for the women workers and the teachers and the Bible Women was planned for February 5th, 6th, and 7th in Omdurman. The workers had been much in prayer for the Conference as it was the first of the kind they had ever attempted and they were longing that it might be the source of deep spiritual blessing for all. A very interesting program was prepared and showed a great deal of thought and a thorough understanding of the needs of the situation.

In January one of their women confessed her faith in Christ to one of the Bible Women. The next step is to pray that God will lead her out to make a public confession, even though it means that she will suffer hardships. In this land we little realize what those who confess Jesus Christ as Saviour and Lord are obliged to suffer when they come out publicly for Him in a Moslem country. Nevertheless His grace is sufficient. To Him be all the glory!

ETHIOPIA

For almost a year Dr. Pollock was entirely alone in the George Memorial Hospital; he had to attend to medical, surgical, and obstetrical cases so was often on duty day and night. When Dr. J. Alvin Orr, Jr. arrived to assist him you can imagine the glad welcome he would receive. Dr. Pollock thought he could hold out until February anyhow, but there was the usual reaction and he began to collapse so acting upon Dr. Orr's advice he went to a lower altitude. Mrs. Pollock has written that he has since gotten along very well and hopes to be able to resume his work within a few weeks. They had more patients in the George Memorial Hospital this year than ever before and were really turning them away for lack of room. Dr. Orr seems to be fitting in nicely to the new field and the new position and is a great and valuable addition to our workers there.

It is indeed a pleasure to report that two of our hospitals abroad will receive valuable boxes again through the kindness of interested friends in America. We have been advised that the Gertrude Jamison Missionary Society of Cadiz, Ohio, sent 25 Bed Spreads to Tanta Hospital, Egypt; also that thirteen hospital gowns and some other things have been sent to the George Memorial Hospital in Addis Aaba, Ethiopia, by the Missionary Society in Indianola, Iowa.

PRAY

Pray for the homes in which bereavement has come, that the Lord Himself will fill the vacant places and that lonely hearts may be rejoicing when they think of the blessedness of the loved ones who have gone before.

Pray for an outpouring of the Holy Spirit, especially in the way of reviving power all over our Church, at home and abroad, that saints may be edified and sinners converted. Pray that in the Lord's time and way this financial depression may be averted so that every Board in every church may be able to finish its current year without a deficit.

Pray that the work of the women of the Church, through its Missionary Societies, may be greatly blessed. Women are a majority in the membership of all evangelical denominations. If the mother and wife is a Christian it is a Christian home and the young people are taught to know and honor the Lord whom Mother loves.

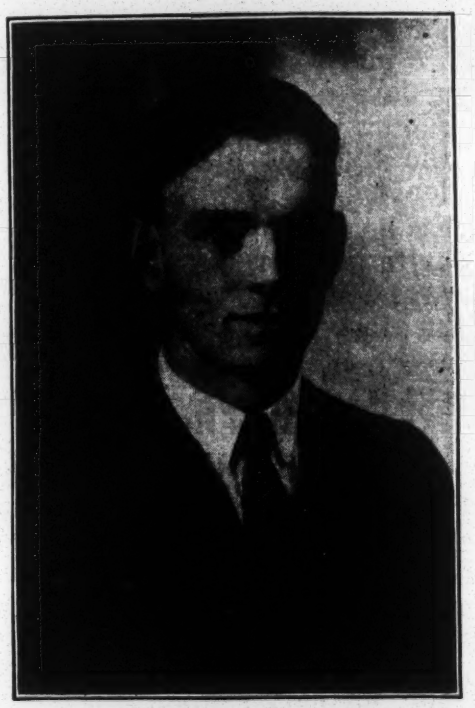
Pray that family altars may be multiplied, that tithe payers may grow in numbers; that members of missionary societies and readers of *The Womens Missionary Magazine* may be greatly augmented in number, and that every day everything we say and everything we do may be done in the Name and for the sake of Him Who said: "Ye are My witnesses."

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

REV. ALBERT S. WORK

The superintendent of our Frenchburg School has been called Home. On Monday January 25, Mr. Work underwent an operation for appendicitis. While this proved to be more



REV. ALBERT S. WORK
Cut furnished from Mrs. George Moore Memorial Fund.

serious than at first anticipated yet Mr. Work seemed to be making a favorable recovery. Every thought for him was a prayer that this worker with his youth and young manhood might be spared for many years of service. All his friends believed that he would soon be at his post of duty again. Suddenly, and without warning on Saturday, February 6, he passed away.

A service was held at Frenchburg on Sabbath morning before the body was taken away. A memorial service was held on Wednesday at the same hour that the funeral took place in Ft. Morgan, Colorado.

At a faculty meeting Monday evening, the Home Mission Secretary led a prayer service. Each one present felt the burden of carrying on the work without the guidance and supervision of Mr. Work. Mr. McDowell was appointed Superintendent to act until a successor is secured. Different members of the faculty volunteered to take over part of his classes in order to release him for the new duties. Rev. Davis of Ezel volunteered to take charge of the Sabbath morning services until a pastor is secured and Prof. Bailey was appointed to conduct evening services. Miss Beveridge was given power to sign checks and to care for business. All the workers solicit your prayers in this testing time.

The following report is the last message from the pen of Mr. Work:

After the Christmas holidays it was but a day until the entire program of Frenchburg School was moving along just as smoothly as though there had been no vacation for workers and pupils. With only three weeks of the first term remaining, all were busy completing work, and preparing for examinations. These came and went at the appointed time, with many hours expended over papers by students and teachers. Those few who were exempt on account of high standing rejoiced and used their free time well (such students usually do), some wished they had applied themselves a little harder that they, too, might have been free, others, feeling perhaps they were the innocent victims of the modern school system, took the examination as a matter of course.

The new semester began at once and with little change. Several half-year courses were replaced with others and a few shifts made, but all very quickly and quietly. Several new students entered school. Some of these entered as boarding students. Most of them were without means of helping pay their expenses, but we do not wish to deny any earnest

student the opportunity to gain an education and are trusting that the way will be open that they may continue. Dormitories are now quite full. The boy's dwelling was never intended to accommodate more than 24, and even this number taxes the facilities and space. Now, however, 26 boys manage to find places to sleep, hang their clothes, study, etc. There are only three bed-rooms, but as three "hardy lads" are sleeping on the back porch, the overcrowding is possible. We have reached the limit here,however, as not more than four double beds can be put into any of the rooms. In the Girls' Dormitory we are beginning to put three girls in a room formerly occupied by two. As these rooms have in the past been made to accomodate four we cannot say we have reached the limit yet, but we are filling up. In the dining hall seating space is at a premium, not many more can find a place along with the 85 boarders we now have.

With the new year, new activities were begun. Those interested in debating were called together and organized and soon will meet Owingsville, a neighboring school in contest. Various musical groups are working hard for the district and state contests at which we hope to make a splendid showing this year. Athletic teams are working hard, and playing the regular schedule of basketball games. The Y. P. C. U. is emphasizing mission study and stewardship with splendid interest being shown on the part of the young people.

Some concern and much inconvenience has been occasioned by sickness during January. Measles broke out in our midst just at holiday time, but proved to be of the three day variety. Later, however, the real red measles came and a number of dormitory pupils have been confined to the hospital for longer or shorter periods. Cases of tonsilitis and other disabilities have been more than usual.

Albert S. Work.

A TRIBUTE

We, the members of the Women's Missionary Society of the Frenchburg Mission Church, wish to pay a loving tribute to the memory of our pastor and superintendent, the Reverend Albert S. Work, who was suddenly called home, February 6, 1932.

He was devoted to all of the activities of the school, church and community. His efforts were given, not so much from a sense of duty as from love of service for his Savior. His going leaves a great sense of loss in the lives of his co-workers and students.

Our hearts go out in sympathy to his wife and loved ones in their sad bereavement, but we commend them to the Master Who can do no wrong.

Mrs. M. H. McDowell,
Mrs. Ewing M. Bailey,
Miss Helen Wright.

CITY MISSIONS

In November 1930 the pastor of the Italian Church in East Providence, R. I., in calling on one of his families in Cranston, came in contact with other Italian families. Noticing their eagerness to hear the Gospel, he called upon them doing evangelistic work in their homes. This continued for five months, when a Sabbath School was started in the home of the church member. The attendance gradually increased and week day classes were started and carried on with the help of two young people from the Bible Institute. The pastor, Rev. T. E. Zucchi, carried on the work for several months, but soon saw it was more than he could take care of in addition to his pastorate in Providence.

Boston Presbytery presented the matter to The Women's Board, asking for a young woman missionary and recommending the appointment of Miss Josephine J. Zucchi, who had helped her father in this work. The Board granted the request, and appointed Miss Zucchi to the work.

Miss Zucchi is now closing her second month under our Board. She

reports an enrollment of seventy-five in the Sabbath School, seven of these being gained during the month of January. The average attendance is from eighty-five to eighty-seven per cent. Three students of the Providence Bible Institute willingly give of their time to help in the Sabbath School. The "Young People's Psalter" is their song book, and the lessons are from The United Presbyterian Quarterlies.

During the week Miss Zucchi has classes in sewing for the girls, handcraft for the boys, art for the primary, and Bible story hour for the little children. All of these classes are divided into two periods. Period of worship and period of hand work. Much time is given each day to calling in the homes, and when possible explaining the Scripture and having prayer with the mothers.

Mrs. Alter reports a busy month, her first in the West 44th Street Community work, and that opportunities for service continue to mount until she is almost overwhelmed.

In addition to calling on "our own members" which means climbing many flights of stairs, she is trying to reach the homes on nearby streets. Many of the mothers do not talk English readily, though they read and understand. So Mrs. Alter is planning for a reading club among them.

Mrs. Frank Lieske of Langeloth, Pa., says "We are glad to report that four of our older boys and girls united with the church at our January communion. Others considered it seriously, but could not get the consent of their parents to unite with a church other than the one in which they were raised."

Pray for these workers and the people in whom they are so vitally interested, that the Lord will bless them abundantly.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

A report from the Freedmen's department would not be complete at this time, if there were not some tribute to the memory of a staunch friend and benefactor—Julius Rosenwald. In the passing of this man, the underprivileged of all races, lost a friend whose charity knew no bounds. Julius Rosenwald was a warm-hearted, broad-minded man of whom America may be proud. He was interested in people, without regard to race, creed or color.

To the Negro he was specially generous, and many a colored school stands as a memorial to his life of consecration and service. He was recognized as a friend, by this people, and his picture hangs beside those of Lincoln and Booker T. Washington in many of their schools, giving evidence to the love and esteem in which he was held.

As a millionaire he proved the truth of these lines of the poet:

"His bounty was as boundless as the sea,
The more he gave, the more he had."

Mrs. Betty Taylor Groves, well-known as one of our good workers, underwent a painful and serious operation for gall stones in the Burrell Hospital in Selma, Alabama. In answer to the many prayers in her behalf, and the skill of the physician in charge, she is making a good recovery, and hopes to resume her work as matron of the girls' dormitory in our Arlington school in the near future.

Miss Lizzie Bradford of our Prairie mission is convalescing in our Jubilee Hospital. We are hoping for a complete recovery but it will be slow.

In addition to the two tubercular patients who are receiving treatment in Jubilee, there were 44 others cared

for during the month. There were six major and 12 minor operations—all successful. Collections, as in all hospitals, have been poor. The help we receive from the Duke Foundation Fund—$1.00 a day for each charity patient—collections from those able to pay, and the contributions received from societies are the only means we have to carry on, what some one said, is the most needed and most altruistic work of missions in any field.

Thanks for Christmas barrels and boxes. From each station comes a request that its thanks and appreciation may appear in some issue of the Magazine. Miller's Ferry, at this time wants to express thanks, publicly, for all the nice donations of toys, candy and clothing received. Much joy was brought to many a little heart which otherwise would have known only disappointment. Miller's Ferry voices the wish of all the missions.

The First National Bank of Henderson, N. C. closed its doors early in January. Its closing caused temporary inconvenience to some of the workers. However, credit was good, which helped to tide them over and the work was not hurt in a serious way.

Mr. Peters of Prairie reports that they succeeded in raising $234 at their annual rally, which is fine for this unusually hard year, when it is difficult for the people to turn their products into cash. The weather has been ideal, which makes possible a large attendance in school and Sabbath School.

Several boxes and packages of new material for dresses, muslin, long cloth, thread, needles, pins and thimbles have been received at Thyne Institute, Chase City for the sewing room. These have helped the work very much—the 66 girls in the classes are happy to have so much nice material to work with. The bank here closed its doors, and many of the community folks as well as the workers in our school, were depositors. Whether the bank will ever reopen is a question and the patrons are feeling their losses keenly! One family lost its house and most of the furniture by fire recently so three of the children were taken into the dormitories. It is wonderful how the Lord provides in these emergencies.

In former years, the sale of cookies and other good things made in the domestic science department helped to keep up the department, but trade has fallen off this term, because students and other customers have not the money to spend.

An effort is on at Miller's Ferry to raise $1000 to match County and Rosenwald aid to erect a Vocational building. It would be almost a miracle, if any thing near that sum could be raised under present conditions when women are working in the fields at forty and men at fifty cents a day. They are trying hard to reach the goal and almost half the sum has been raised. They are bringing such produce as they have as contributions, and it is being used at market price in the boarding department of the school. Here is a worthy cause and if any one who has of this world's goods, and to spare, would incline to a contribution, it would be received with much appreciation. The Thank Offering here was $56.00. This was below the usual amount but it was an expression of real gratitude.

Dr. C. H. Johnson was quite ill the first part of the new year, but we hope he has recovered completely by this time. We cannot spare one who is so useful and who has his people so on his heart. He has done much to elevate and inspire high ideals in the Black Belt.

Much has been done in the way of Christian education by our denomination but there is much to do. In making out your budgets, do not forget the importance of the work among the Southern missions.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

UNGRATEFUL TWINS IN MISS HOLLAND'S DISPENSARY, BENHA, EGYPT.

Even though attended by mother and nurse and dressed in new dresses sent by the Juniors, the Twins are voicing a protest against their treatment. Cut furnished from Mrs. George Moore Memorial Fund.

The above picture shows twin babies, their mother and one of Miss May Holland's assistants, a native Egyptian nurse at the dispensary, Benha, Egypt. Miss Holland was very grateful for the baby dresses sent to her from the last Junior Exhihit.

TO THE JUNIOR EXHIBIT

This little play may be used when sending Junior Exhibit boxes. On the platform have a very large box, or a frame covered with paper to resemble a box. All the characters in the play are Juniors who are dressed to illustrate the various articles about to be sent to the Junior Exhibit.

All the articles come to the platform and gather around the box.

Rubber Ball (bounces about, dressed in red crepe paper, fastened around the neck and knees, and puffed out to look like a ball): Ho! Ho! Well, here we all are! All the Juniors have gone home and left us here to be packed and sent away to India. Oh boy! won't I be a dandy bouncer! Say now, who are you, and where are you going?

Dressed Doll: There are thirty of us dolls—just alike, except our dresses. Don't you think that we are pretty? We're going across the seas to find little brown mothers, who have never had any dollies of their own. My! How they will like us and how pleased they will be! They will love us and hug us and play with us just as the little girls in this country do.

Cake of Soap (dressed in outfit resembling a soap-wrapper): You can't guess what I am! The longer I'm used, the smaller I get; and wherever I go I leave a clean streak. A cake of soap, of course. The boys and girls in India will be glad to find me in their Christmas packages, for many of them have never seen or heard of any of my family.

Pieces of Goods (a large girl dressed in a bright cretonne dress, with a small girl by the hand, dressed in small patches).

Large Piece: I'm a piece of goods left over from some one's dress. So I've been folded up neatly and am going to be sent with other bright pieces to Africa where a cunning little black Sudanese girl will wrap me around her little black body.

Little Piece: I was in the scrap bag too, until a dear little girl found me one day, and said "Oh, you lovely, gay, bright print. I'll just take you to our Junior meeting, and we'll send you away over to Ethiopia for the girls there."

Picture Card (dressed in two large pieces of card board, the front piece with a picture, the back plain): I was once a card sent with a jolly Christ-

mas greeting. We have been mounted on white cards, tied up in neat packages and now we are ready to go to India. Somebody will print Bible verses on our white backs in the Urdu language and we will be taken to the Avalon High School. A card will be given to each girl.

Clothespin (dressed in crepe paper like a clothespin doll): You wouldn't expect much of a clothespin as a missionary, but when we are all dressed up in crepe paper, we are very fine, and in great demand, especially at Christmas time. The hospitals can use us, as we are light, and can stand up on the bed or table.

Baby Dresses (two Juniors displaying pretty white baby dresses, bright rompers, etc.): Aren't little baby clothes just too dear! How we will love the babies we are going to help dress. Some dresses just like us were sent last year from the Junior Exhibit to Miss Holland who used them for the babies who were brought to her dispensary at Benha, Egypt. I hope that we are sent to her too, because she needs us.

Glass Beads (Junior with boxes of small beads): Now who do you think would want us? Such gay colors and so easily spilled as we are! Well I'll tell you. The Indians at Tama, Iowa and out in Oregon make beautiful bead work with small beads like us. We are going to them.

Sabbath School Wall Roll (dressed in pages from Wall Roll): I don't need to tell you who I am. If you have ever been to Sabbath School, you know me. I'm going over to Egypt to help teach the children there about the Bible.

Sabbath School Cards (small child dressed in a bright color with S. S. cards for trimming): We are going with you, Wall Roll, to Egypt. The missionaries like us for their street Sabbath Schools. You should see how eager the Egyptian children are to get cards like us.

Sewing Bag (Junior dressed in laundry bag): The Juniors have filled me with so many interesting things. Pieces of ribbon, laces, silks, bright embroidery threads, needles, thimbles and scissors. Small work bags like me are such a help in girls' schools. I would like to go to India. I do hope that they will send me there.

Jack Knife (boy dressed in a tight black outfit, with his arms held out stiffly to represent blades): Say! Don't forget that boys live in foreign lands, too, and they like the same things that boys here like. I'm a knife. Any time they won't like me!

Quilt (child dressed in quilt): Every year the Juniors send lots of beautiful quilts to the Exhibit. The people in all the missions will be glad to see us when cold weather comes.

Marbles, Jack Stones and Small Games: All around the world we are favorites with the children. We will gladly go anywhere that we can help boys and girls have good times.

Hospital Supplies (one or more girls dressed in nurses' uniforms carrying hospital linens etc.): We are going to the hospitals supported by the Women's Board. How comfortable we will make the poor sick people! Do you know, many of them were never in a clean, comfortable bed until they came to our mission hospitals! We are going to help them get well again.

Colored Crayons (dressed in card board made to look like crayon box): I'm a box of colored crayons, and I'm going straight over to the kindergarten in Tanta, Egypt. I can hardly wait to get there to see Miss Williamson and all the dear little girls in the Tanta Boarding School.

Scrap Book (dressed in plain dress with pictures pasted over it): I'm so chuck full of pictures that my poor back is just about broken. The Juniors found lots of pictures to paste in me. Such fun as they had making me. They say that they want me to go to the Sudan. A scrap book? Yes, that is what I am.

Rag Doll (dressed to look like a rag doll): I am a rag doll. All the chil-

dren love me. I'm so soft and comfortable to play with. Then too, I am very useful when a box is being packed, to put between my more stylish sisters to keep them from getting broken on the long, long journey we must take.

Sabbath School Cards: Oh we just can't wait any longer! Let's be off for any country where the Women's General Missionary Society has a school or hospital. Come on, everybody! Let's go right away.

All try to get into the box. Curtain.

Suggestions for Junior Exhibits

Be sure that every article sent has the name and address of the society sending it, securely attached.

Why not send a friendly letter with your gifts, telling who you are, why you are sending gifts, some things you have been doing in your society and interesting information about your country and church. Address the letters as follows:—"Dear children in mission schools and hospitals."

Indian Department

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE WARM SPRINGS CEMETERY

After visiting Mrs. Susan Papaluit (of whom I wrote before) we drove along the road toward the Mission from her home. On the way a fine-looking old Indian passed us on his horse. He sat erect and rode with ease and grace, for an Indian is at home on a saddle. He saluted Dr. Barr, and after we had passed we were told his name and also that he would very soon be one hundred years old.

To the left of the road we followed a narrow road up a steep hill where the Indian burying-ground was located. The plot was on a little plateau and was fenced in by several rows of barbed wire. Here were the graves and stones marking the resting places of loved ones of this community.

Outside of the cemetery there was a grave which seemed more recent, as it was still an earthen mound. This was the resting place of Warren McCorkle. He had been a Shaker, but Dr. Barr said he felt assured that he had died a Christian, though he had been given a Shaker burial. On the top of the grave there were dishes, some of them broken, beads, artificial flowers, streamers of crepe paper, and glass candle holders. At the top of the grave there was a bell without a handle, and at the foot one without a clapper. These were his Shaker bells and were symbolic of death—Warren's bells would ring no more.

One who attended a Shaker service says, "They began to chant and dance a strange heathen dance in which they contorted their bodies and rang hand bells until it sounded like a dozen old-fashioned sleighs. This gives them the name of Shakers."

Dr. Barr told us of one of the Shaker women who had suffered a stroke. The Shakers were trying to drive away the evil spirit which had made her sick. When the missionary arrived at the house, the afflicted woman was sitting upright in a stiff, straight chair in the middle of the room. At either side of her there were tall candles burning, and the Shakers were chanting and dancing around her, about eighteen of them participating in the dance. The windows and door were all closed and the air was foul, but still they danced and danced till perspiration was fairly streaming from their bodies. The idea was that the evil spirits, which possessed the woman, would be frightened and would come out of her and as they passed over the flame of

the candles they would be scorched and would perish. Then the friend would get well.

Surely these Native Americans make a very strong appeal to us in their superstition and ignorance. Let us be faithful in our intercession for our missionaries as they work among them, and for the Indians themselves that they may know the true "Great Spirit", and that the Spirit of Christ may come into their hearts and lives and make them new creatures in Christ Jesus.

INDIAN CHILDREN DO WELL IN CLASS

(The following article was clipped from a Marshalltown, Iowa, daily paper, by Miss Kate Hill. It is gratifying to know that "our children" are receiving this public commendation.—Editor).

Indian pupils from the Tama reservation have a general habit of doing things well, according to Superintendent C. W. Polk, of the Montour school, which the Indians from the reservation attend.

Polk made this observation in a report to Agnes Samuelson, state superintendent of public instruction, who had asked what progress was being made in instruction of the Indian children in the Montour schools.

VERY INTELLIGENT

Through the regular classroom instruction and by examinations, both oral and written, our teachers find the Indian children a very intelligent group," Polk reported. "They are interested in their school work and give excellent attention in class. Their behavior is superior at all times. They are courteous to their teachers and classmates, and thus far have been punctual in attendance."

Neatness is a general characteristic of the Indian pupils, Polk said. A number of them excel in penmanship and freehand drawing. They are reluctant to join in group singing, he reported.

BOYS ATHLETIC

"The Indian boys, we find, are athletic," Polk commented, "showing a physical endurance and prowess that is welcome. They take very readily to baseball and basketball, the latter being new to them. Two of the boys were used as regulars on the high school baseball team this fall."

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.
Pittsburgh, Pa.

NOW IS THE TIME

For the Temperance and Reform secretaries to push the Citizenship Work in the presbyterials and in the societies. A general nation-wide election will be held this year. The President, the Vice President, 32 United States Senators, 435 Congressmen, and many state and municipal officials will be nominated in primaries or conventions to be elected next November.

For the secretaries to acquaint themselves with voting requirements and procedure so they may be able to give definite help along these lines.

To prepare for the primaries. Find out the date and the registration dates in your municipality, fill out "Are You Registered" cards and give to each member of your society of voting age, especially to "first voters".

To get signers of the Citizenship Pledge, particularly in the young women's societies.

To put up Citizenship Posters in your church entrance, on bulletin boards, and to have displayed in your meetings.

To distribute Citizenship Leaflets, "Why Vote", "Why A Young Woman

Should Vote" and the new one just off the press, "The Good Citizen".

To put on a Citizenship Program suggested in the Plan of Work using the citizenship pageant, "The Urn of Destiny".

To pray earnestly and constantly for the Christian womanhood of our land that it may be faithful in the use of the power given into its hands and that, through the ballot, men may be brought into public power and office who will act wisely, honestly and fearlessly, upholding the law in the sight of God and of men.

All the supplies mentioned are free for postage. Please address Temperance and Reform Dept., 904 Publication Bldg., Ninth St., Pittsburgh, Pa., stating exact number of each article wanted, otherwise samples only will be sent.

NEWS FROM OUR PRAYER GROUPS

I received many interesting letters from our "Tuesday Prayer Groups" previous to revising the list, and thought that some extracts from these letters would also be of interest to other groups and to all our missionary women. The messages contained in the letters were so inspiring and encouraging that they will do us all good to read them. I trust that they will also be an incentive to the forming of many other groups.

"Increase in interest and attendance after holding on with the twos and threes. Matt. 18:19,20. Thankful for answered prayers and praise our Lord."—Mrs. W. B. Boies, East Palestine. "I am sorry about discontinued prayer groups. (Referring to small attendance.) Often members pray more earnestly when few are present. One of our very best meetings of real prayer was when only two were present; the other one being a young woman who poured out her heart to God. I was discouraged when I opened the meeting, but I thanked God for the opportunity afforded before I left. Had a greater number been present that heart would have continued to bear its burden alone, now God is bearing the heavier part. One of our dear women said to me yesterday, 'Do you know I think the Prayer Group is the best part of our missionary work'."—Mrs. McLeod Smith, Oklahoma City. "We have never had less than five at a meeting. We remember Miss Isabelle Simpson at all meetings besides the prayer group. I cut her picture from the Magazine and mounted it on a cardboard and have it at every meeting which I think creates an interest in her."—Mrs. F. E. McCain, Spokane.

"We are few in number but do enjoy our meetings so much that we never think of giving them up. We are all glad we belong to the large group. We do get so many good letters."—Mrs. Jennie E. McCleery, New Concord, Ohio. "For several years, we held our prayer group once a month; then two years ago, we started with two groups in different sections with meetings every Tuesday at 10:00 a.m. Now we have FIVE groups which meet in different sections so there is always a home open in each section convenient for our women and those interested."—Mrs. Carl P. Gombert, Cuyahoga Falls, Ohio. "We have eight members and occasionally we have two or three present, BUT we have no thought of discontinuing."—Miss Harriett M. Clendenning, Keota, Iowa. "We read the letters and then every lady present leads in prayer and remembers each request. We do not want to discontinue our prayer group for we enjoy the letters so much. Miss McIntyre's letters are like a continued story."—Mrs. W. H. McQuown, Walton, Kansas. "Our numbers are small nevertheless I have no desire to give up. I have left home many times tired in body, returned refreshed in body and soul, feeling it was very much worthwhile being alone with God for a season. He hears us. This we never doubt and He has been answering prayer in a very marked way. These are testing days and the

Lord is proving His promises are true."—Mrs. Agnes Killgallon, McKeesport, Pa.

"I am happy to tell you that our Cleveland prayer group is growing better and with deeper interest each month. Our attendance runs from eighteen to forty. We meet in the Y. W. C. A. at one o'clock, as that is centrally located for all, have luncheon and the meeting opens at one forty-five. Our women show a deep spirit in prayer, prompt and earnest in their response. We have been receiving quite a few letters from missionaries which are being read and prayer is being offered up for each cause requested. We trust our prayers go out with power."—Mrs. J. C. McCullough, Cleveland, Ohio. "Our meetings are to be held in the different Chicago churches and not in the Loop as this gives more opportunity to enlarge the number interested. Ten or twelve used to be a good number. There were twenty-four present at the Oak Park church and the same number at the Garfield Blvd. church in November," This message is from the correspondent of the group, Mrs. E. J. Morrow, and another leader in the same group, Mrs. J. F. LeClere, sends the following fine plan. "I have a good-sized notebook in which I keep a record of the letters received, read and answered. I also make a note of special requests for prayer in each letter. As we receive letters again from the same missionaries, it will be interesting to note the answers to prayer. After the letters are read to the group, I have been giving them to the different societies to read in their own meetings and anyone who wishes to write a letter to any missionary she knows may do so." Mrs. LeClere also adds in this letter to Mrs. Morrow (which she did not know was sent to me,) "I spent THREE hours riding or waiting on L trains the day we met at Oak Park."

"We of Los Angeles Presbyterial have had a year of delightful fellowship in our meetings at the Bible Institute. Our meetings are not as largely attended as they should be but the spirit is fine. We have an average attendance of eighteen. I am enclosing our newly revised Presbyterial Constitution. You will see that ample provision is made for a Presbyterial Prayer Group. It seems to me that this gives the thought of importance and also permanency. I feel the importance of prayer should be emphasized. If we want a real old-fashioned revival, I think it will begin when God's people are united before the Throne."—Mrs. H. W. Crabbe, Los Angeles, Calif. Mrs. Crabbe is one of the two Presbyterial Prayer Group secretaries of the W. G. M. S. Spokane Presbyterial has the honor of having the other, Mrs. Nancy N. Kennedy. Mrs. Kennedy has organized a group in the four churches of Spokane, so with the group in Pullman this makes only two churches in her presbyterial without groups. Her ambition is "to have a prayer group in every church in our presbyterial."

The secretary regrets that space does not permit extracts from all the fine prayer group letters that have been received. Later in the year, news will be given of some of the other groups which are equally interesting in the reports of their activities, also something more on the subject of Presbyterial Prayer Group secretaries. We are so happy that the revised list of groups numbers eighty-four, the largest ever reported, I believe.

PRESBYTERIAL DELEGATE HONOR ROLL

Ohio Northwestern, Conemaugh, Illinois Southern, Keokuk, San Francisco, Caledonia, Indiana Northern, Delaware, Oregon, Wheeling, Los Angeles, Nebraska, Oklahoma, Concordia, Puget Sound, Uncompahgre, Mercer, Hudson.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

THE RAINBOW EMPIRE

Ethiopia Stretches Out Her Hands

We are very happy to be able this month to make a fuller announcement of the new denominational text book for mission study classes this year. The book is on our newest field, Ethiopia, the first book written on this interesting land by one of our own missionaries. Its name is THE RAINBOW EMPIRE. The author is Dr. Stuart Bergsma, whose picture appears on this page.

STUART BERGSMA, M. D.
Author of "Rainbow Empire".
Cut furnished from Mrs. George Moore Memorial Fund.

Dr. Bergsma has served one term as physician and surgeon in the George Memorial Hospital at Addis Ababa the capital of Ethiopia.

The name, "Rainbow Empire", refers to the red, yellow and green flag of Ethiopia and the symbolism of the rainbow; the subtitle, "Ethiopia Stretches Out Her Hands", refers to Psalm 68:31.

Dr. Bergsma came to us from the Christian Reformed Church, a church that has given us seven or eight of our true and tried missionaries. His wife, also, was a member of that church, but from the beginning they have entered so heartily into the work of our denomination that they seem always to have been "one of us", as they are now "one with us". They have one son, Stuart Kenneth, who is four years old.

Dr. Bergsma received his B. A. degree from Calvin College, Grand Rapids, Michigan, and his M. D. degree from Rush Medical College of the University of Chicago. Mrs. Bergsma is a Registered Nurse of the Butterworth Hospital Training School of Grand Rapids.

Dr. Bergsma has proved himself a skilled surgeon in practical hospital work. Now he is proving himself a skilled author in this book about his adopted land and her people. He deals with everyday missionary experiences; he introduces us to the patients who come to the hospital from far and near; he takes us with him on his visits to their homes and villages; he acquaints us with the city and country life; he guides us "on trek" across that land to visit the other mission stations; he gives us intimate experiences with officials, civilians, and mule-drivers; he shares with us the joys and sorrows of his daily life. In addition to this, he has woven in the traditions and history, the geography and politics of that strange land in such a way as to make his book a veritable encyclopedia of information. It will thrill the young people, it will captivate the fathers, and it will prove to be a most interesting, instructive and inspiring book to all. It will be decidedly worth while as a reading book and preeminently worth careful study. We predict for our United Presbyterian membership an awakened interest in Ethiopia and all missions in general from the study of this book.

PRAYER CYCLE

It is now the third month of the year and many have not yet secured the new Prayer Cycle. Do not wait until August and September when the year is more than half gone, but order it now and use it all year.

NEW PAGEANTS

We are offering two new pageants this month. They are:

American Beauties—A dramatization of a story by Mrs. Cronk. Two characters. Price, 5 cents.

The Challenge of the Cross. A sacred drama for seven young ladies and a choir. Price, 25 cents.

These pageants both make a strong plea for the utmost consecration of life and service of the Master.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Sialkot City
Miss Helen Artman, 1920 .....Sialkot City
Miss Katherine Beattie, 1920 .....Sangla Hill
Miss Minnie Beatty, 1912 .....Abbottabad
Miss Roma Beatty, 1909, Badomali, Sialkot District
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 .....Sialkot
Miss N. Addaline Brandon, 1931 .....Gujranwala
Miss Frances E. Brown, 1928 .....Sargodha
Miss Theresa Brownlee, 1922 .....Sialkot City
Miss Lois M. Buchanan, 1910 .....Sialkot
Miss Marie E. Cash, R. N., 1926 .....Jhelum
Miss Laurella G. Dickson, 1897 .....Sargodha
Miss Margaret Fehlman, 1913 .....Lyallpur
Miss Betsy Fleming, 1913 .....Jhelum
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Eva M. Hewitt, 1930 .....Pasrur
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Janette Howland, 1921 .....Jhelum
Dr. Reba C. Hunsberger, 1921 .....Silakot City
Miss Flora Jameson, 1903 .....Jhelum
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Rawalpindi
Miss Sara Jane Lamont, 1928 .....Gurdaspur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1920 .....Sialkot
Miss Mary E. Logan, 1891 .....Gujranwala
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot
Miss Elizabeth F. McConnell, R. N., 1932 .....
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss Rosa McCullough, 1879 .....Gujranwala
Miss Jean Morrison, 1895 .....Rawalpindi
Miss Mary R. Martin, 1890 .....Shiekhupura
Miss Henrietta Moore, 1898 .....Abbottabad
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Margaret L. Murdoch, 1924 .....Campbellpur
Miss Marian T. Peterson, 1930 .....Pathankot
Miss Willa Ramsey, 1921 .....Pathankot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sangla Hill
Miss Louise Scott, 1916 .....Gujranwala
Miss Rose Shereda, 1928 .....Lyallpur
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....
.....Bhera, Sargoda District
Miss Vivian L. Trimble, 1921 .....Gurdaspur
Miss Edna Ward, 1923 .....Shiekhupura
Miss Helen V. Weede, 1928 .....Pasrur
Miss Georgia Wengert, 1920 .....Zafarwal
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur

Miss Evva P. Hartig, R. N., 1924 .....
c-o Dr. Anna McCall, Clapham Maternity
——————..——Hospital, London, England.

NOW IN THIS COUNTRY

Miss Hazel Bennett, 1908 .....
1657 Potomac Ave., S. H. Br. Pitts. Pa.
Miss Evelyn Cathcart, 1925 .....Marissa, Ill.
Miss Henrietta Cowden, 1905, ...Quaker City, Ohio
Miss Kate A. Hill, 1896 .....Eldora, Iowa
Miss Maude M. Miller, 1925 .....
Electric Ave. and 6th St., Lewistown, Pa.
Dr. J. P. Simpson, 1902 .....Radford, Va.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....
.....606 Baltimore Ave., Waterloo, Iowa

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Minia
Miss Lucia Dwight, 1919 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Elsie French, 1909 .....Zagazig
Miss Martha Glass, 1921 .....Luxor
Miss Eulalia D. Grether, 1929 .....Tanta
Miss Alice Grimes, 1924 .....Minia
Miss Rena Hogg, 1899 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Elizabeth Kelsey, 1928 .....Alexandria
Miss Lois D. Kingan, 1926 .....Benha
Miss Lucy Lightowler, 1921 .....Mansoura
Miss Ruth McCleery, 1931 .....Cairo
Miss Lillian McClellan, 1923 .....Cairo
Miss May E. McFarland, 1919 .....Cairo
Miss Carol E. McMillan, 1906 .....Tanta
Miss Helen J. Martin, 1915 .....Cairo
Miss E. Roxy Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Assiut
Miss Sara B. Meloy, 1923 .....Cairo
Miss Helen J. Noordewier, 1921 .....Beni Suef
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Luxor
Miss Frances M. Patton, 1922 .....Mansoura
Miss Estella Robertson, 1922 .....Cairo
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Isabel Simpson, 1931 .....Cairo
Miss Nellie C. Smith, 1911 .....Benha
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Helen May Walker, 1930 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Alexandria
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Beni Suef
Miss Margaret A. Work, 1924 .....Fayoum
Miss Ruth Work, 1904 .....Assiut
Miss Laura Wright, 1921 .....Tanta

NOW IN THIS COUNTRY

Miss Leota Cabeen, 1909 .....New Market, Iowa
Miss Gudrun C. Estvad, 1925, 9 Lathrop St.,
.....Madison, Wis.
Miss Alta G. French, 1925 .....Goldfield, Iowa
Miss Alfretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Jeannette L. McCroy, 1926, Sterling, Kansas
Mrs. Rachel Tracy Seiver, 1925, 133 S. Rex-
.....ford Drive, Beverly Hills, Calif.
Miss Jane C. Smith, R. N., 1922 .....
.....438 N. Market St., Ligonier, Pa.
Miss Margaret A. Smith, 1872 .....
10206 Inglewood Ave., Inglewood, Calif.
Miss M. Frances Tait, 1925 ....R. D. 5, Mercer, Pa.
Miss Ida B. Whiteside, 1913 .....
.....Salem Street, Greenwich, N. Y.

SUDAN

Miss Mary E. Coie, 1919 .....Khartum North
Miss Una Coie, 1918 .....Omdurman
Miss Esther Minta Ganter, 1928 ....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Mary Jane McKnight, 1922 ....Khartum North
Miss Ruth M. Parks, 1930 .....Cairo
.....c-o American University, Cairo
Miss E. Verna Pillow, 1930 .....
.....c-o American University, Cairo
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North

NOW IN THIS COUNTRY

Miss Marguerite M. McClellan, 1926, Olathe, Kans.

ETHIOPIA

Miss Edith C. Anderson, R. N., 1929 ..Addis Ababa
Miss Dora B. Arveson, R. N., 1930 ....Addis Ababa
Mrs. Agnes H. W. Bancroft, R. N., 1929
.....Addis Ababa
Miss Viola M. Bayne, R. N., 1924 .....Gore
Miss Isabel Blair, 1922 .....Sayo
Miss Mildred Kiemele, 1929 .....Addis Ababa
Miss Elizabeth McKibben, R. N., 1924 .....Sayo
Mrs. Ruth L. Walker, 1923 .....Gore
Miss Florence D. White, 1923 .....Addis Ababa

NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 ....Reedsville, Pa.

A Little Time Apart

TUESDAY 10 A. M.

"Come ye yourselves apart and rest awhile"

THE WORD OF GOD IS QUICK AND POWERFUL. Heb. 4:12.

One of the best ways to start a revival is to spend more time in the earnest and prayerful study of the Word of God. There we find a picture of ourselves as human beings. We see our weaknesses, our needs, our helplessness, our sins, our lost condition and our eternal punishment.

My hope is in His Word,
In His Word of promise given.
(Ps. 130). 264, Bible Songs No. 4.

Therein also we see a Light in the darkness, and a Savior to save us.

"Thy Word is a lamp unto my feet, and a light unto my pathway."
"And the Word was with God, and the Word was God."
"And the Life was the Light of men."
"And the Light shineth in darkness."

Paul advised the Colossians; and Timothy:

"Let the Word of Christ dwell in
you richly". From a child thou
hast known the Holy Scriptures,
Which are able to make you wise unto
salvation through faith which is in
Christ Jesus. "2 Tim. 3:15.

To be "furnished unto all good works", we must use the Bible as a powerful means of saving souls:

"My Word shall not return unto me void". All
Scripture is given by inspiration of God, and
is profitable for doctrine, for reproof, for
correction, for instruction in righteousness. 2 Tim. 3:16.

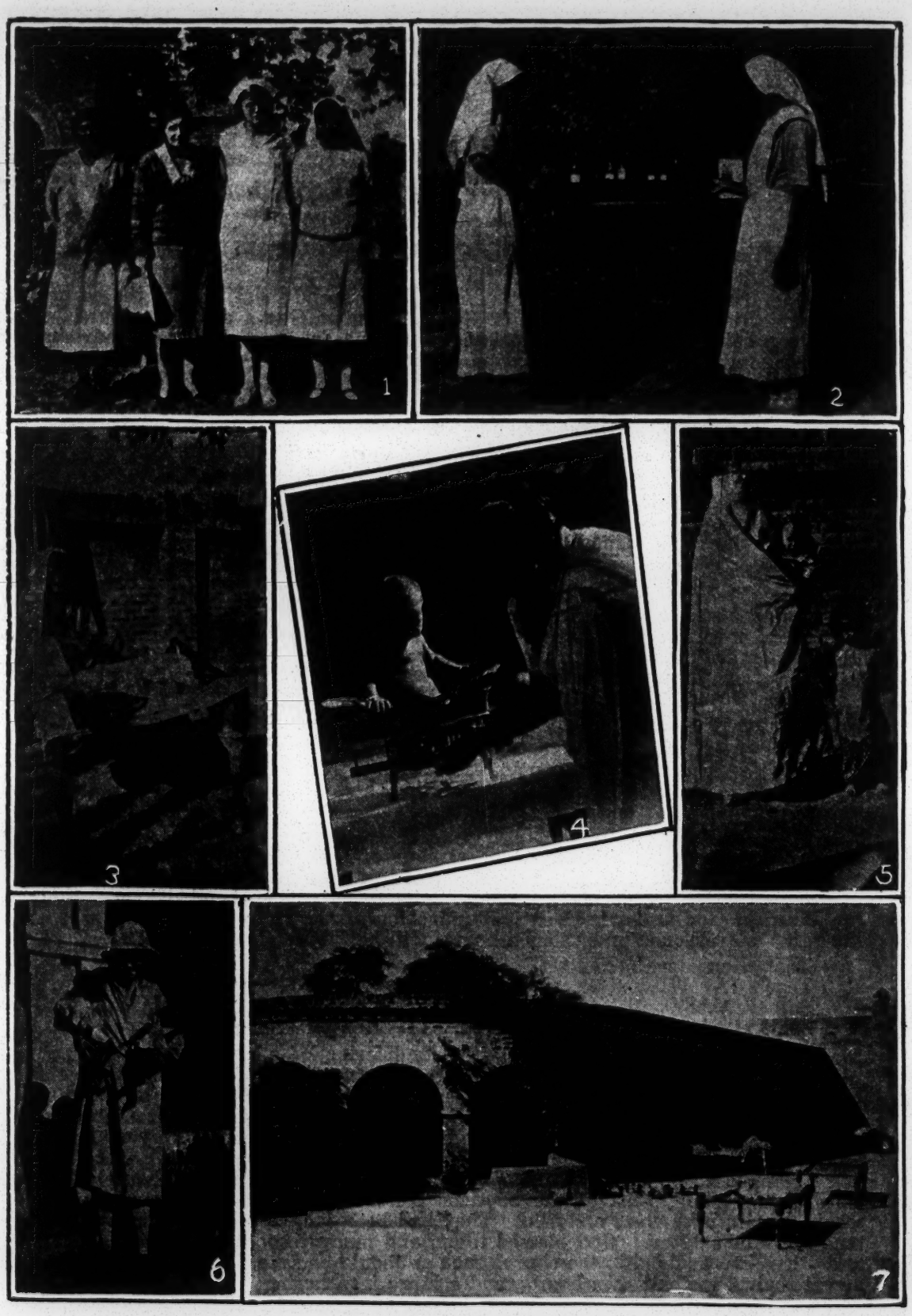
When fully equipped with the whole armour of God (Eph. 6:13-20), including the "Sword of the Spirit, which is the Word of God" the soul-winner must sit at the feet of Jesus; go alone to some quiet place and on bended knees, study the Word of God under the direct illumination of the Holy Ghost. God will do the rest; the response of hardened hearts will be, "What shall we do?"

Thou alone my Savior art,
Teach Thy Wisdom to my heart;
Sinners then shall learn from me
And return, O God, to Thee. (Ps. 51) 119 Bible Songs No. 4.

The members of a Young People's Society hearing of a revival at a town not far away, met to pray for a revival in their own midst. They prayed for this very definite thing. Not feeling satisfied they met another evening of the same week, each one bringing a verse on the Love of God. Night after night they met, praying for the same subject and coming with verses on Prayer; on the Holy Spirit; and finally on Faith. Then, they met to combine works with faith; and arranged to go out, two by two. First, beginning with "the household of faith", they made a list of the baptized members who were not converted, to whom certain ones were assigned. They had been led, step by step, through the study of God's Word. God blessed them, and many responded to their appeals, and "there were added to the church such as should be saved." They experienced a real revival in their own hearts, and a large ingathering of souls.

Suppose each member of our Missionary Societies, would fully surrender to the will of God, using prayer and the Sword of the Spirit; resolving to be a soul winner; would not such a Revival follow as the Church has never seen? Suppose we give ourselves to the definite business of being soul-winners, under the guidance of the Holy Spirit; have a daily prayer list; and follow Jesus, our Leader, who came to save sinners.

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.



(1) Good Samaritan Hospital, Jhelum—Staff, left to right: Mrs. Bose, Compounder; Dr. Blair, Officiating, as there is no missionary doctor; Miss Marie Cash, R. N., Missionary-in-charge; Miss Fazl Bibi Wasan, Staff Nurse. (2) Memorial Hospital, Sialkot—Nurses doing simple laboratory tests, which is part of their training. (3) Mary B. Reid Memorial Hospital, Sargodha—Village patient. Notice the old gnarled hands. How pitiful is old age in a non-Christian land. (4) Memorial Hospital, Sialkot.—Nurse Jacobs who has charge of the Normal Obstetrical work, weighing one of her babies on its weekly visit to the post-natal clinic. (5) Mary B. Reid Memorial Hospital, Sargodha—Moslem woman and children at the Dispensary. (6 Bhera Dispensary, Bhera—Miss Emma Stauffer R.N. with two under-nourished Indian babies. (7) White Memorial Hospital, Pasrur—Quarters of married employees of the Hospital.
Cut furnished from Mrs. George Moore Memorial Fund.